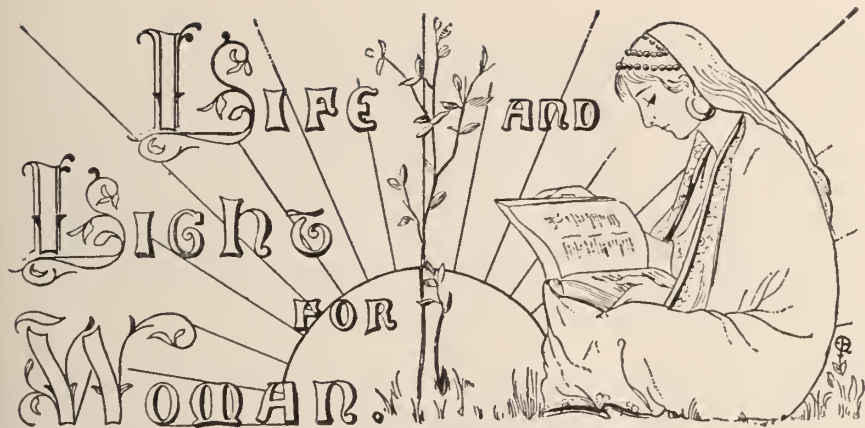


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VOL. XXIV.

JUNE, 1894.

No. 6.

Expect Great Things from God. Attempt Great Things for God.

ONCE more it is necessary to bring the state of our treasury before our constituency, and to seek their earnest effort in its behalf. For the time between January 1st and April 18th, the amount received from contributions was less by about \$1,800 than that of last year during the same months. Our experience in the closing weeks of the year 1893, proves that our friends will not be willing that our work shall be cut down for lack of funds, but it hardly seems wise to assume that a deficiency could again be averted by a special effort near the close of the year. We trust all will remember that in order to save our work from retrenchment, each auxiliary will need to send the total amount of last year, *i. e.*, the amount given in the special effort added to that raised in the ordinary way, and as much more as possible. We make this statement early, hoping there may be a steady, systematic effort to bring up the receipts. The financial condition of the country makes it the more imperative that there should be greater earnestness and persistence in securing small sums than ever before. Will not you, dear friends, who read these lines, give us your immediate help? Is it not true that there is a certain part in this work that will not be done unless you do it?

THE Woman's Board proposes to start a missionary circulating library. It will not be a large one, and will contain but few of the missionary books that have been written. It is our intention, however, to secure copies of the newest and best books on missions as they come, and to have them ready to

send by mail to those at a distance. The charge will be two cents a day and the return postage. We shall aim to have many of the books mentioned in "Our Book Table," and such others as may be of practical use. As has been said over and over again, lack of interest in any subject usually comes from lack of knowledge; and we believe that lack of knowledge comes often from an uncertainty as to what books to read and where to find them. We believe that we have only to mention that books are obtainable at the nominal price mentioned to create a demand for them. As we should not expect any one book to be retained more than fifteen days, we cannot promise to send them outside our own territory, which comprises the States east of Ohio.

WE give articles on the temperance work done in Africa and in our Smyrna Boarding School, and they are types of what is done in many of our mission stations. The last report of the Central Turkey Mission speaks of a temperance organization in Aintab. "It is the fruit of the labors of Rebecca Krikorian, who went to England to study medicine, but is now working as an evangelist. She seems to have unusual power to stimulate the wills of drunkards; and the result is a large temperance society of Protestants and Armenians. She addressed them herself, also leading in prayer. For a woman, especially an unmarried woman, to address men, is, however, so unusual a feature that it provoked strong antagonism from the Armenians, and led to a division. The Armenians now have a temperance society of their own, as well as the Protestants, and together they enroll some four hundred names. The Protestant society by itself has about one hundred and sixty members."

THERE is also much interest in temperance work in the Bulgarian mission, and the schoolgirls in Samokov are not lacking in enthusiasm. It is estimated that in the small city of Samokov, with its scores of beggars, forty-four thousand dollars are annually expended for wine, besides the large amount for whiskey and European liquors. Two public temperance meetings were held at the girls' school last year, and were largely attended.

THERE are now three societies of the W. C. T. U. in Spain, established through the influence of our missionaries at San Sebastian, Santander, and Madrid. In San Sebastian they have also the first Y.,* a Columbian Y., and a small company of the Loyal Legion. Almost every one in Spain drinks the wine of the country, and the girls find it in their own homes almost more plentiful than water. The path of these young temperance workers has not been altogether easy, but, so far as known, they have all been true to their principles.

* See picture on page 272.

THE POLYGLOT PETITION.

BY LADY HENRY SOMERSET.

FIRST, let me say how glad and thankful I am that a paper so widely influential as *LIFE AND LIGHT* has set an example of intelligent appreciation of the temperance reform that is certainly invaluable, and will doubtless prove contagious. Who knows but that this new departure may supply "the missing link" between the groups of missionary and white ribbon women? That was a true saying of Sir James Mackintosh, "If we knew each other better it would not be to love each other less." Everything begins by doing, and it will be a fateful day for the public house in every country when missionary women and temperance women learn to co-operate in a systematic and practical manner.

But you have asked me to give some account of the Polyglot Petition. The first I knew of it was in 1890, when I became President of the British Women's Temperance Association, and by virtue of that office one of the Vice Presidents of the World's Women's Christian Temperance Union. I then promptly received a letter from Miss Willard, the President, enclosing a copy of the Polyglot Petition, and urging me to secure as many names as possible. The plan appealed strongly to that sense of sisterhood in me which has "grown with my growth and strengthened with my strength," as a white-ribbon woman. Already in the year 1886, Mrs. Margaret Bright Lucas, my predecessor as President of the British Society, had (at seventy years of age) crossed the ocean to attend the National W. C. T. U. Convention in Minneapolis, that she might testify to her interest in the founder and the founding of the World's W. C. T. U., of which the former had requested her to become the first President. Although the large-hearted action of Mrs. Lucas was not warmly seconded by the conservative women of her Executive Committee, she did the best she could to help on the wider movement in Great Britain; but the odds were strong against her, and advanced age, combined with ill health, prevented that brave and noble spirit from carrying into effect the designs that her heart cherished, so that it was not until several years later that a canvass was made on behalf of the Petition. Miss G. Morgan, a Welsh lady of remarkable gifts and culture, agreed at my request to take this work in hand, and this she did with so much intelligence that when I crossed the Atlantic to attend the first convention of the World's W. C. T. U. in Boston (1891), I carried two hundred and fifty thousand signatures, to which number we have been adding, little by little, from that day to this, and shall continue to do so until the Petition has been embarked on its world-wide journey. I have always been glad that its protest is three-

fold ; viz., against the trade in alcoholic beverages, against the opium trade, and against the legalization of social vice. I wish that the triangle had been made a quadrilateral by including a petition for International Courts of Arbitration ; and Miss Willard often says that she wonders she did not include this "cause of causes," but she explains that "she had not then



LADY HENRY SOMERSET.

grown up to it" ; and every woman can appreciate how true are these words, because we must certainly feel that with each added year we gain a broader outlook on the duties and possibilities of life, not only as individuals, but in our associated capacity as workers for God and humanity.

The great petition, like the world's W. C. T. U., is the outgrowth of Miss Willard's trip to the Pacific coast in 1883, when, with Miss Anna Gordon (a

loyal Congregationalist by birth and training), she visited, in a single year, every state and territory of the great Republic. The sight of the Pacific coast, the thought of that other coast beyond, between which and California there intervened no smallest spot of ground, led her outreaching thought to this conclusion: "There is no reason in nature why the movement of the Temperance Crusaders should not be organized in the Orient as well as in the Occident: we must just begin in the strength of Divine grace, and everything will follow in its order." Miss Willard has told me that the visits she made to the opium dens of San Francisco confirmed and settled her mind in the purpose to present the plan for a world's W. C. T. U. to the next convention of the "National," which was held in Detroit, in the autumn of 1883. Here the general officers of the W. C. T. U. in America were made a committee on taking the preliminary steps for a world's W. C. T. U., and from that day the work has gone steadily forward, the same name, pledge, motto, form of constitution, plan of work, petition, and the noontide hour of prayer being now acclimatized in every civilized country.

It was felt that some practical rallying point must be furnished for the groups of women who were to be enlisted, and the petition was prepared by Miss Willard with the purpose of making it "a unifier of the women and the work." This it has certainly proved to be, for it has been signed in fifty different languages, and circulated in almost every country of the globe; it is signed by women, and indorsed by men; it comes as the plea of the home and the purpose of the citizen, thus gaining a twofold audience and power. With the indorsements it has received from great societies and the signatures enrolled, the number is now between two and three million. A special effort is being made this winter, under the auspices of Mrs. Mary A. Woodbridge, Corresponding Secretary of the National W. C. T. U., to secure signatures in the four hundred colleges of the United States, and Miss Willard and I are at work trying to get a thousand names of leaders in the various departments of public affairs, whose signatures will be placed at the head of the petition when it is completed. All the names, indorsements, and official signatures have been pasted on a roll of white cloth, bordered with red on one side, and blue on the other, as these two colors, with white, include the national colors of almost every country.

Much misapprehension exists concerning what the petition is expected to do. The best point about it is that it has already accomplished so much good, for it is intended to be an educator of public opinion, a crystallizer of the thought and purpose of the best people who live. It is intended to bring about "the arrest of thought," to which our leaders so often refer, in the minds of those who were indifferent because uninformed. It is expected to

act as an influence in concentrating the temperance army at the strongest strategic point; it is to be presented at the leading capitals of the world to some representative member of the government at a great gathering of the people. It is perfectly understood by those who have the petition in charge that it could not be officially presented to any government, because it would be necessary to leave it in the hands of that government, and this would be impracticable, because the petition must go from one country to another. It is, therefore, as I said, intended to have it presented in the presence of a great public assembly, so that as much "education" as possible may be derived from it, not only on the occasion itself, but by means of the press throughout the world. It would be impossible for me to give any adequate idea of the intent care with which this enterprise has been followed up for ten years past. The number of letters, postal cards, and telegrams, editorials, articles, and paragraphs, speeches and pleas that have been put forth on its behalf is, as a matter of course, incalculable. The White Ribbon women in every part of Christendom have done their best, and the greatest work has been that of the faithful "rank and file" who have secured the signatures. In proportion to the effort the response has been greatest in Oriental countries, where the signing of a petition is perhaps a more decided means of grace than with us, who sign so many. If the history of the canvass made by devoted temperance women could be written, there is reason to believe that it would prove to be one of the most thrilling and instructive chapters of the temperance reform, as it would certainly be the most comprehensive and conclusive. It is needless to say that the work of foreign missionaries for this petition has been heroic; without their combined and devoted sympathy and enthusiasm the petition would never have become a "polyglot." For this reason all missionary women must feel a profound interest in the petition, since it is so largely the child of their own faith, prayers, and Christian liberality. As such I commend it to each and every one, in faith that it will prove to be among the most beneficent and helpful agencies ever ordained of God for the pulling down of those strongholds of sin which prevent the coming of the kingdom of our God and of His Christ.

A large, elegant handwritten signature in dark ink, reading "Isabel Somerset". The signature is written in a cursive style with long, sweeping strokes, particularly in the "S" and "t". It is positioned above a thin horizontal line.

President of the British Women's Temperance Association.

THE PRIORY, REIGATE, ENGLAND, April 25, 1894.

The Polyglot Petition of the World's Woman's Christian Temperance Union to the Governments of the World (Collectively and Severally).

HONOURED RULERS, REPRESENTATIVES, AND BROTHERS:—We, your Petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations. We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper. and the time is brought nearer when the world shall be at peace. We know that indulgence in Alcohol and Opium and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and for our children. We know that stimulants and opiates are sold under legal guarantees which make the Governments partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations either ignorant or unwilling. We know that the law might do much now left undone to raise the moral tone of society and to render vice difficult. We have no power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honour of the nations from an indefensible complicity. We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals; to strip away the safeguards and sanctions of the State from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization throughout all the territory over which your Government extends.

[This Petition is now being circulated in the United States and Canada, Great Britain, Switzerland, Scandinavia, India, China, Japan, Ceylon, South Africa, Australia, and the Hawaiian Islands. Three million names of women, and endorsements of men and women are to be secured. This is the great Polyglot Petition of history (already signed in fifty languages), asking legal protection against the greatest curses that afflict humanity. When the full list of names has been secured, the Petition will be presented in its completeness to all the Governments of the civilized world by delegations of representative women appointed for that purpose. It is expected that this presentation will occur in 1894-95.]

THE WORLD'S WOMEN'S CHRISTIAN TEMPERANCE UNION.

BY MISS FRANCES E. WILLARD.

THIS Association of White Ribbon Temperance Women was founded in 1883. Its first and chief auxiliary was the National W. C. T. U. of the United States, which had been founded in 1874 as the organized and systematized outcome of the Women's Temperance Crusade; that Pentecost of God which descended like a whirlwind on the women of the West in the winter of 1873-74, beginning in the little town of Hillsboro, Ohio, reaching its greatest force in the town of Washington Courthouse, lasting about fifty days, and banishing the liquor traffic from two hundred and fifty towns and villages. The work of the National Society is well known, and has been widely influential. It has about ten thousand auxiliaries, several hundred thousand children in its Loyal Temperance Legions, and, including these, a following of half a million. Its work is carried on under the heads of Preventive, Educational, Evangelistic, Social, Legal, and Organization.

These are subdivided into about fifty lines of work, each with a competent head in the National, and as far as possible in each State and Local Union. The work of the Society in making Scientific Temperance Instruction mandatory in all the public schools (except those of six States out of fifty) has been one of incalculable value, and reflects the highest honor upon its leader, Mrs. Mary H. Hunt, a Congregationalist of Boston.



FRANCES E. WILLARD.

The next national society that cast in its lot with the World's W. C. T. U. was the W. C. T. U. of Canada, founded in 1883, and whose intrepid pioneer was Mrs. Letitia Youmans, of Toronto. Its president is Mrs. Ella F. M. Williams, of Montreal, and its organizations extend throughout the entire Dominion, their plan and methods being the same as those of the white-ribbon movement in the United States.

The third country that became auxiliary was the British Women's Temperance Association, under the leadership of Mrs. Margaret Bright Lucas; but the formal federation of that Society to ours occurred in 1893, under the leadership of its present President, Lady Henry Somerset, who is Vice President at large of the World's W. C. T. U.

Our first round-the-world missionary was Mrs. Mary Clement Leavitt, of Boston (a Congregationalist), who had been president of our local society in Boston, and later one of the National W. C. T. U. organizers. In this capacity Mrs. Leavitt was journeying to the Pacific coast in 1883, when, I think from San Francisco, I wrote her of the profound impression made upon me while there as to the work the White Ribbon women might do in Oriental countries and throughout the world, if they were united in a great society that should be equally related to each country and should plan the work in all. I stated to Mrs. Leavitt what she perfectly well knew, that we had no money in the treasury (of which fact I was personally aware, as I had then worked nine years for the Association without salary, making my own way as best I could, and, as nearly all our workers do, by speaking in public and receiving what the audience saw fit to give to "help the cause along"). Mrs. Leavitt heartily responded to this appeal, and early in 1884 set sail for Honolulu, where she founded our Society, and received from the people the wherewithal to go on to Australia; whence she extended her labors until she had spoken and organized throughout almost all the countries of Asia, Africa, and the Islands of the Sea, and had worked in Europe in all the nations where we could obtain a foothold, and had also made a temperance trip to South America. Everywhere she went Mrs. Leavitt carried the Polyglot Petition, and secured signatures. I cannot give the latest statistics of her work, but up to 1891, when she came home to attend the first convention of the World's W. C. T. U., she had traveled one hundred thousand miles, held over fifteen hundred meetings in forty different languages, employing two hundred interpreters, visited two hundred and fifty towns, sailed in one hundred different steamers, organized eighty-five local unions in as many towns and cities of the world, besides twenty-four men's societies and twenty-three branches of the White Cross movement, and secured three hundred thousand names to the World's Petition. The work of Mrs. Leavitt aroused so much enthusiasm that we were enabled to raise \$2,500 during her absence, and I think \$500 more for her trip to South America.

We followed up the work of this heroic pioneer by sending out Miss Jessie Ackermann, of California, who organized in all parts of Australia, and became president of our National Union there. She visited 502 cities, traveled 100,000 miles, held 1,417 meetings, spoke on 41 war vessels and steamers,

prayed and spoke in 897 saloons, tied the white ribbon on 8,479 persons, delivered 870 lectures and 447 addresses, traveled on 59 steamers, visited 114 Sunday schools and 176 day schools, filled 182 pulpits, initiated 647 Good Templar societies, gave the pledge to 7,160 men, formed 230 local unions and ten men's societies, marched at head of processions in 52 different cities, received 3,486 letters; postage, stationery, and telegrams \$840.05; wrote 5,947 letters and 420 newspaper articles on different phases of the work, and 220 letters to home papers; had 60,000 leaflets printed and 2,000 manuals; raised \$8,976.75, and spent it in the work.

Miss Ackermann formed a national W. C. T. U. for Australasia, which has just held the second of its triennial conventions, at which, as we suppose, another president was appointed, as our missionary desires to do some work for us in South Africa, Madagascar, China, and Japan.

In 1891 we sent out Mrs. Elizabeth Wheeler Andrew and Dr. Kate Bushnell, both of Evanston, Chicago, to visit the outposts of our Society, and to organize new unions. As the World's W. C. T. U. has a department of work for the advancement of social purity,—Mrs. Josephine Butler, superintendent,—these ladies accepted a commission from that devoted woman to investigate the reported violation of the laws—secured as a result of Mr. Stead's agitation in England many years ago—in the military cantonments of India. The evidence secured by them of the disregard of instructions sent out by the House of Commons, was one of the most helpful results ever attained by white-ribbon women. The best people in England held meetings in honor of our missionaries, and listened to their addresses with profound interest. The commander-in-chief of the British Army in India, although he had at first denied their statements, at last admitted his mistake, and the good news has just come that the Secretary for India has requested the government in that country to proceed by means of legislation in harmony with the righteous attitude already taken by the House of Commons. Mrs. Andrew and Dr. Bushnell returned to America as delegates to the second World's W. C. T. U. Convention, held in Chicago in connection with the World's Fair, in October last. A few week's later they came back to England, and have since been at work for our Society in Burmah and China, and will thence go to Japan, to follow up the pathetic beginning made by the gifted and lamented Miss Mary Allen West, who was our fifth round-the-world missionary, and who died in that country in 1892. I mention the fact that Miss West was a Congregationalist, to illustrate to the readers of LIFE AND LIGHT how much we owe to the progressive denomination of which its readers constitute a large part of the salt.

In 1892 we sent Miss Alice Palmer to South Africa, the White Ribboners

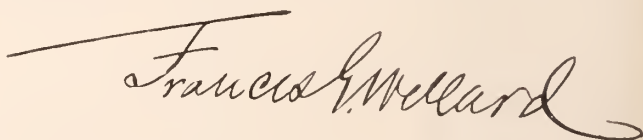
there having written us that if we would pay her expenses to their part of the world, they would see that no further demand was made upon us. Of Miss Palmer's work we hear the very best accounts, and she will, before leaving the far-off land to which she has been warmly welcomed, assist our forces to become thoroughly entrenched. It is needless to say that but for the constant, intelligent, and devoted co-operation of the thousands of missionaries sent out by America and England, our round-the-world missionaries would have had practically no success whatever save in Australia and New Zealand. Not only have they been most kindly welcomed to the homes of resident missionaries in all the towns and cities they have visited, but meetings have been arranged for them, and the collections taken have been their financial basis of operations.

Busy as missionaries are with specified duties, for the discharge of which they are responsible not only to the Higher Powers, but to "the powers that be" at home, it has doubtless been a reinforcement to them to have the help of expert temperance workers, whose plan of campaign was so extensive that it included the opium trade as well as the liquor traffic, and social purity work as well as work for peace and arbitration.

For years it has been understood that when the Polyglot Petition grew to satisfactory proportions, it would be carried around the world by a Commission of White Ribbon women appointed for the purpose, who would hold meetings, distribute literature, organize and strengthen the local unions, and present the petition to representatives of every leading government. This expedition is now under way, in charge of the Rev. Dr. Lunn, whose address is 5 Endsleigh Gardens, London, W. C. England. This gentleman has had much experience in organizing parties of travelers to famous places, including Palestine, Rome, Switzerland, and the farther East. Archdeacon Farrar, the Bishop of Worcester, and other distinguished persons have lectured for these parties concerning the history and antiquities of the chief cities visited. It is the present plan to charter an ocean steamship, and gather one hundred or more friends of good causes who may like to make the world trip in company with our Commission. Lady Henry Somerset will be with us, and other leading philanthropists. At one time we thought the date was fixed; but Dr. Lunn deems a longer time necessary for so large an undertaking, and therefore the precise time of starting is not yet determined. The plan is to sail from England to Naples, going to Rome, thence to Athens, Constantinople, Jerusalem, Alexandria, Cairo, Suez, Bombay, Madras, Colombo (Ceylon), Penang, Singapore, Bangkok, Perth (Western Australia), Albany, Adelaide, Melbourne, Hobart (Tasmania), Sydney, Brisbane, Hong-Kong, Shanghai, Kobe, Yokohama, Vancouver (U. S. A.).

It is thought that the entire trip will occupy nine or ten months, and will cost about \$1,750. The itinerary given is subject to change in several particulars, all of which will be duly announced. It is doubtful if a world-trip has ever been planned which covered so much ground, involved so many unusual opportunities of seeing the most distinguished people of the different countries, and at the same time was so moderate as to expense. I think there is a figure even lower for those who will "stay by the ship," instead of going to hotels at the various ports; and possibly a second-class rate, which might afford an opportunity for some who otherwise could not hope to join the expedition. May I mention that it is a pity to send letters on the subject to Lady Henry Somerset, or me, as all we can do is to pass them on to Dr. Lunn. It is apparent that the World's W. C. T. U. has no money to pay out toward this expedition. Four free tickets are promised, two of which Dr. Lunn thinks should be given to distinguished men whose presence would prove attractive to those who might not otherwise decide to purchase tickets; the other two will be at the service of White Ribbon women, and their use will be determined by the officers of the society.

As, in compliance with your request, Lady Henry has given some account of the Polyglot Petition, I will not give further particulars. It is my earnest hope that the great Petition, which has been brought to its present position of helpful influence as the result of years of toil and painstaking, involving countless miles of travel in nearly every missionary country and throughout our own home lands, may still have the best part of its good work to do, and may prove an added harbinger of "peace on earth, good-will to men."



President of the World's Women's Christian Temperance Union.

THE PRIORY, REIGATE, ENGLAND, April 25, 1894.

AFRICA.

TEMPERANCE WORK AMONG THE ZULUS.

BY MRS. CHARLES W. HOLBROOK.

MANY long years have passed since the temperance movement began to have so deep a meaning to earnest souls in America, and that it encircles the whole globe, linking true temperance workers who are separated

by land and sea. Africa has learned its magic meaning, and hosts of faithful hearts beneath dark skins beat in unison with kindred hearts in every clime.

Much might be told of this movement among the colonial people of South Africa, where since the "mission round the world" of Mrs. Leavitt, a widespread, and, it is to be hoped, permanent temperance work has been successfully carried on among the white people who have their homes in South Africa. But passing over this interesting part of the work, in which several among our missionary friends have taken an active part, let us glance at the progress of the temperance work among the native Zulus of Natal.

If we go back fifty years, or thereabouts, to the first Christians among the Zulus, we learn that when they took their stand for Christ, with one consent they left their native beer, together with other evil customs which in their old life had enslaved them. But as the years went by, little by little the habit of drinking returned, and gradually gained a strong foothold among the Christian natives. Their beer is not what would be generally considered "strong drink"; it contains very little alcohol, and would not intoxicate if taken in small quantities. It is made from Indian corn, or amabeli, a kind of native grain, being first ground by the women upon stones, then mixed with water and allowed to ferment. After straining it is considered fit for drinking.

Among the heathen the principal occupation of the men, and often of the women, too, during the winter, is to go from kraal to kraal attending beer drinks. They are not satisfied with a small potion, but drink it by the gallon, and very frequently become intoxicated. As a result, it is no unusual occurrence to have a beer drink end in a drunken brawl and fight.

As has been said, the drinking custom gradually crept into the churches; and as the evil steadily increased, the missionaries felt that radical measures should be taken. It was nearly twenty years ago that, at the annual meeting of the natives, it was decided that no church member be allowed to attend beer drinks. It was hoped that by this restriction the evil would be greatly lessened, and possibly overcome. It was but a short time before it became evident that nothing save total abstinence would bring a death blow to an evil which threatened the very life of the Christian churches. The hearts of the missionaries were filled with sorrow as they saw the low state of Christianity among the people, and about twelve years ago the temperance movement was inaugurated. It began in the south of the mission, and with it a brighter day dawned in the life of the Zulu Mission.

Each individual station has its own interesting history of this movement printed in the hearts of the earnest workers there. So great was the revolution which it caused, that in some cases whole churches were remodeled upon the new basis; and now, through the length and breadth of the mission, total abstinence is a fundamental rule in admission to church membership.

It may be of interest to follow the history of this temperance revival in one little church at the extreme north of the mission. When we reached Natal, over ten years ago, this movement was well under way in all the churches south of Durban, and was beginning to be felt farther north. As we visited the different stations before locating in our own appointed place, we studied this subject as it was presented to us by the different missionaries, and as we entered our new field of labor, felt that the temperance work was the first which was laid upon us to undertake.

This station of Mapumulo to which we were sent had been left for eight years without the immediate oversight of a missionary, with the exception of one year which Mr. Wilcox, now of the same station, spent there. There was a membership of between thirty and forty; but of these, I believe, all but four were beer drinkers. It was certainly a discouraging prospect. We had studied the language but two months, and felt helpless as we looked upon the task before us,—multitudes of heathen on every side, and the church members in a low state, and blinded by drinking customs. A few had kept the spiritual life aglow, but in many it was barely flickering.

Perhaps some will say, in this state of things which we found, there is an illustration of the futility of missionary efforts upon the heathen world. If anyone be inclined to take this view of the case, let him first glance back fifty years in the history of staid, temperate New England, and take any neglected, yes, or unneglected corner, and study the history of a church left without a settled pastor for eight years. What was the state of religion and temperance, or rather intemperance, at the end of that period? In one little village in the Connecticut Valley there were twenty distilleries, and in almost every home a drunkard! This in fair New England! among a people who were "heirs of all the ages, in the foremost ranks of time."

The little church which we found in the wilderness of Africa was at most but one generation removed from the darkest heathenism, and, with few exceptions, the members had themselves been for years numbered among the heathen. Can it be wondered at that the sheep without a shepherd had left the fold! We began, with the aid of a translator, or in our own faltering Zulu, to tell them of the evil of drinking, and endeavored to induce them to leave this custom which had such a hold upon them.

The women were the first to yield to our entreaties, and soon our temperance army was formed. Every two weeks a temperance meeting was held, and as we went from house to house among the people, or as they came to our home, this was an ever-familiar subject to which our thoughts and words turned. The children in the schools, most of them, joined a juvenile band which was formed for this purpose. We often met bitter opposition.

I well remember one Sabbath afternoon how our hearts were grieved by one of the best men in our church rising and saying that "God's work was all going back, and all the talk was about beer." In a few days he, too, joined the *Impi Yabazili* (army of abstainers), as it was called, and was one of our most active workers.

One Wednesday morning at our woman's meeting Nomagceke, our "one-eyed Bible woman" who led the meeting, seemed very sad; and as I questioned her after the meeting as to the cause of her sorrow, she said, "I want to take the ribbon, but my husband drinks, and I must grind for him." I said: "Nomagceke, I think if you keep on praying for your husband and talking with him about giving up beer, and then when you have to grind for him tell him how you hate to do it, you will lead him to leave his drink, and now you can take the ribbon." She carried out these suggestions, and before long her husband took the ribbon and a large share in the temperance work. The good cause continued to prosper more and more, until nearly all in the church, and many outside of it, had taken a stand on the right side; and (with only one exception) in the church we felt that those who refused showed by other evil habits that they were not true followers of Christ, so after years of waiting they were cast off from the church roll. The one beer-drinking church member in whose Christianity we believed has, since our return to America, given up his beer. This is a sketch of personal experience on one of our little stations, given the better to show how it has been carried on in other places and with what result.

At the Umtwalume station every church member was brought to total abstinence, and not one was cut off on this account. What has been the spiritual result? It cannot be measured. This temperance movement has raised the whole spiritual and moral standard of the people, and since it began there has been a large accession to our churches.

At Inanda the work commenced in fasting and prayer of a few earnest women, led by Mrs. Edwards. They spent a whole day at the chapel in prayer. The church had been in a deplorably low state, and this was the beginning of a great movement which revived the spiritual life of the whole community. Some two years ago Mr. Pixley, who is located there, said of this church: "The question is not now how shall we lead people to take their stand for Christ, but how shall we know whom to admit among the many who desire to confess their Christian faith."

Such is the result of the movement among the Zulus; and we have good reason to believe that it is a permanent work, that shall ever go on, linked hand in hand with all the other efforts that are being, or will be, made to bring this heathen race unto God.

TURKEY.

TEMPERANCE WORK IN THE SMYRNA BOARDING SCHOOL.

BY MISS AGNEŞ M. LORD.

DEAR READERS OF THE LIFE AND LIGHT:—

As this is to be a temperance number, may I, as one of our girls says, “call your attention on our humble circle, far away in Smyrna?”

It is a very humble one, and cannot record any striking incidents or wonderful successes; and yet, looking back over its few short years of life, my heart is filled with joy that even this little stream of cleansing has arisen in that city, where it is so greatly needed, and that from it have gone out so many rills to purify and bless.

How plainly it comes before me, that Sunday afternoon three years ago! How the people came flocking into our little church, until more seats had to be brought, and the vestry thrown open,—brethren, sisters, strangers, Armenian, Greek, English,—for it was a new and wonderful thing to hear a woman preach. How calm and dignified appeared the preacher, clad all in black, as she took her seat behind the pulpit with her interpreters! Alas! I never knew what dear Mrs. Leavitt said (it was she who, on her tour so bravely made alone around the world, had come to us in Smyrna), for a poor sick, crying baby, whom his mother was vainly trying to hush while she listened to the speaker, had to be withdrawn to the garden; but the people listened most attentively, and went away saying, “What she says is true, every word. Drink is the curse of Smyrna.”

That evening, and again the next day, Mrs. Leavitt talked to our girls at the school, and before she left the city our society was organized.

At first our members were very few,—about a dozen only. This need not surprise us, for the difficulties in the way of taking such a step are great, especially for girls, since it is the almost universal custom—in families that can afford it—to pass wine, or raki, on all occasions to guests,—at weddings, at baptisms, at funerals; and often it is the daughter of the house who is expected to do this.

Yet our little society grew steadily. One after another, at our monthly meetings, signed the pledge and pinned on the white ribbon. The teachers in Miss Bartlett’s kindergarten joined us. Our Bible woman joyfully signed the pledge, and from that day has been working for the cause, wherever she goes, with great enthusiasm. One dear old sister, who had smoked all her life, threw away her cigarettes, and has been like a new Christian ever since, so active and happy.

One of our members, after long pleading and earnest praying, won over her brother. I never shall forget how radiant her face was that Sunday, when she received a note from him saying, "Come to our house, sister, and bring that pledge; I am ready to sign."

No one has been more indefatigable than our dear young president, speaking, fearlessly and lovingly, to every one with whom she comes in contact, the rich and the poor. Calling one day upon the father of one of our younger pupils, a dear, bright child, who was most anxious to become a member, she asked him if he would give his consent. He answered, "For a long time she has not tasted wine, and will not pass it to any visitors, either, but tells them all that they must not drink or smoke; so she may as well join."

A very pitiful case occurred in connection with one of the children in our preparatory department. The mother of the little girl, a gentle, amiable woman, obliged to live in one small room with a husband and brother who never knew a sober moment, finally lost her reason. Her insanity took the form of melancholy, and she would come to the school weeping inconsolably, and beg of us to save her, for she knew she should be lost. Two of our members went several times to see her husband, but he would either be away, or, if at home, intoxicated. At last, in despair, we asked his wife what we could do. "You will never find him sober," she said, "except in the morning, as soon as he is up." So early one Sunday morning, almost as soon as light,—for it was winter,—before breakfast, we found our opportunity. It was rather too early for a polite call, for the whole family, mother, father, uncle, son, and two daughters, were still sleeping on the floor of this small room. But, after quickly rolling up their beds, and a hurried wash at the fountain, they gladly welcomed us. How happy we were to find the father in his right mind, and ready to listen as we talked with him and prayed! He seemed much touched and grateful; and, although he has not yet signed the pledge, nor entirely abandoned drinking, his wife says he has never been so bad since that day. She herself gladly signed, and is now well. She sometimes comes to our monthly meetings, although, as they are in English, she does not understand much; and we all love her for her patient, sweet character.

At each monthly meeting items of interest from the *Union Signal* and other temperance papers, carefully culled by our president, are read by different members. Letters from the absent ones are listened to; and sometimes all are called upon to tell what they have done for the cause during the month. A committee is appointed at each meeting to write to the absent members, and to do special work in the line of visiting. Pledge cards are

printed with the funds of the society in English, Greek, Armenian, and Turkish, and Bibles bought to be given away as there is opportunity.

In one of the monthly reports sent to me a few weeks ago, the committee speak of visiting a poor woman for whose husband they had been praying and working a long time. She met them with the joyful news that her

husband had not tasted liquor for two or three months; and added, "I never realized before that a man's heart could be changed by prayer; but now I see and believe that what is impossible to man is possible to God." In the same report the committee tell of a visit to an Armenian khan, where the poor live, and how, when they began to talk of Jesus, "suddenly the room was full of women happy to hear us, and one, with tears said, 'My good Madame, if you will only say a few words to my son-in-law, who is a drunkard.'" The story is too long to relate—the old, sad tale of suffering wife and children; but the wretched man's heart was softened in answer to their prayers, and before they left he promised to try, by God's grace, to be a different man, "and we believe that God will help him."



MISS MARY MASSAOUTI,

*President of the Temperance Society in the Smyrna
Boarding School.*

These few incidents may give you, dear friends, some idea of what the members of our society are trying to do. Alas! no words can give you any conception of the appalling need of such work in Smyrna. As one poor man said to me: "What can I do? I cannot go out of the house without passing liquor saloons at every step, and they wont let me go by."

But perhaps the most encouraging feature of any such work is its far-reaching influence, the results of which who can calculate?

The first vacation after our society was organized, one of its members went home with a determination to work for the cause. That first going home was very hard for many of the members. But Yeonige was the

daughter of a pastor ; and, as the people of the village came to her father's house, she talked to them bravely about giving up the use of liquor and tobacco. It was the curse of that place as well as of many, many another. She only met with ridicule or indifference. Christmas vacation came, and, nothing daunted, she began her labors with them again. When she returned to school, it was to tell us with delight of her success. "This time," she said, "I found them quite different. They listened to me, and at last promised if I would be their president, they would organize a society."

She declined the honor of the office ; but then and there about a dozen young men signed the pledge and formed themselves into a temperance society. They drew others to them, and soon opened a reading room, where they held their meetings, and now we hear that that temperance society is the most encouraging feature of the work in Eodemish.

Our two servants—but "above servants, brethren, beloved," members of our church—were gathered in among the first fruits of our efforts. One of them soon after went home for the summer, and a large and flourishing temperance society in that place is the result of his faithfulness to the motto of the W. C. T. U., "*Agitate.*"

"Who can despise the day of small things? for they shall rejoice."
 "Though thy beginning was small, thy latter end should greatly increase."

SPAIN.

A SHORT HISTORY OF THE BOARDING SCHOOL IN SAN SEBASTIAN.

(Concluded from the May number.)

Chapter III.

GLIMPSES AT THE LIVES OF THE TEACHERS.

BY ALICE HUNTINGTON BUSHEE.

"At the beginning of the past year the school contained more than twenty-five children, but our enemies have worked so much that now we have only ten on the list." Yet, in spite of this opposition, Carolina Bautista, one of the most remarkable teachers who has gone from San Sebastian, continues bravely in her work. Though totally blind, she has charge of this school near Cadiz, hears most of the recitations, and keeps good order, knowing when each child is in his place and paying attention. Her knowledge of the Bible is wonderful, and she wishes to form a Christian Endeavor Society as soon as possible.

Another, who left the school "to find herself in a world full of sin and temptation," writes that when her money was almost gone she was offered the public school if she would give up Protestantism. She replied: "If I was following only Protestantism I would accept your promises at once, but



ORIGINAL MEMBERS OF THE TEMPERANCE SOCIETY IN SAN SEBASTIAN.

I follow Jesus Christ, who gave his precious life for me." She is now teaching near Coruña, and thinks no work so delightful as to lead souls to Christ.

In Zaragoza, Maria Herrero has a school of thirty-four girls, among them

two daughters of a spiritualist soldier, who were at first forbidden to study the Bible or any religious book. As this is the primary object of the school, such an exception could not be allowed, and she naturally feared the children would be withdrawn. Yet not only have they attended the day and Sunday schools, but the father himself helps the little girl learn her Bible verses, and the faithful teacher has many, "many causes for thankfulness to God."

One of the teachers in Madrid mentions what many others might, that the parents, influenced by their children, often attend the meetings, and it is believed some of them will become true Christians. One of the children, five years old, said to her mother: "Mama, do not pray to the saints of the Roman church, because they do not see nor hear. Pray to God, who is in heaven; he it is who can give all you ask, and has given all you have."

No one can do more good in Spain than the educated Christian teacher, with her far-reaching influence.

Chapter IV.

PASTORS' WIVES—BOYS.

BY MARY L. PAGE.

IF you should look at our photographs of former pupils, you would see among them a sweet face with such an earnest expression that you would want to know more about her. Her name is Arsenia, one of the first class. She married a young man, a member of the church in Santander, and went to Pau, France, where they are doing missionary work. She has three lovely little children, but finds time to help in school and in every department of their flourishing work. Her woman's society is now working to send help to the women of Africa.

Here is another, Elisa. Her father was the first preacher in Madrid after religious liberty was granted. After graduating she taught in this school, and now helps her husband, who preaches in one of the villages. She says they are working hard, but are happy, as they see their labor is not useless.

It seems strange that a Roman Catholic should go to India to be converted to the true faith, yet this is what happened to one girl. Her brother went out to teach modern languages in a Scotch school in Bombay. After a while she joined him, and, surrounded by missionary influences, became a Protestant. She had always intended to be a nun, but she came to our school instead. She lives in Salamanca, assists her husband in his evangelistic duties, and has started a school; one of our girls has just gone to help her.

In the small village of Villaesensa lived a girl who wished to come to

school, but her parents were not able to pay for her, so she took her marriage portion, which had been carefully put by for her, and spent it gladly in getting an education. She was older than most of the girls, and used to say she wished she had known of the school before. Although she had no dowry, she is married; and is it strange that she makes a noble pastor's wife?

This is a girls' school, but it has sometimes extended a helping hand to boys. Two in particular, who began here, have just finished their theological course in Puerto, Santa Maria, and are entering on their life work. One writes from Cordova, where he is teaching and preaching: "My experience in the years since I left San Sebastian have taught me to appreciate the great benefits that we received there when we were children. I am very grateful for our good opportunities and the helpful influences by which we were surrounded."

Chapter V.

THE PRESENT OF THE INSTITUTE AND OUR HOPE FOR THE FUTURE.

BY ANNA F. WEBB.

You can best have an idea of our present work by visiting us; so I shall imagine that you have just called. We have showed you the house, and after you have repeated many times, "Yes, indeed; I see how small and inadequate the entire building is for the wants and needs of the school!" then we will visit the girls. You would soon learn to like them, for they are what they appear to be,—bright, healthy, intelligent, conscientious girls. They range from eight-year-old Susita to Noemi, our latest comer, a young lady in her twenties, who has come to complete the last year of Institute work. The fifty pupils are divided into five collegiate and two preparatory classes. The collegiate courses correspond to the scheduled years of the government institutes throughout Spain. On completing the course the degree of A.B. is received, though this is not equivalent to the same degree in the best American colleges. However, any title is an almost unheard-of honor for Spanish women.

We have four in our graduating class, as bright, ambitious girls as you could find searching over our home land. Two are daughters of pastors,—the one conducting a flourishing mission in Bilbao, the other lost his life in the Philippine Islands, where he was translating the Bible into the native language. It is believed he was poisoned, at the instigation of the priests. The father of another is a colporteur in Madrid.

A most encouraging sign is, that though these girls are exceedingly interested in their studies, all are anticipating the time when they begin serious

work, each on her own account, when they may help their families and commence new evangelistic work in their homes. We hope Class A will come off

with flying colors from the July examinations, and then aspire to greater achievements; for it is whispered that the great doors of the Madrid University are opening somewhat, and we will try to venture in. We need Spanish teachers. Spanish Grammar, Literature, and Rhetoric should be taught by Spaniards. This no Spanish woman can do without receiving a university education.

Class B I may call our scientific students, for their enthusiasm over these studies is unbounded.

One of the class, the second week after commencing Physiology, announced that she had no idea "people were so interesting." Neither they nor their mothers have

ever been taught to see or think. As they advanced in their scientific studies, four out of the five declared that their life work must be that of a doctor or nurse. Who knows? That class may be the nucleus of a future hospital and training school for nurses, and later a medical college for women. Such institutions are needed sadly in Spain.

Class C is one of great promise, and the other classes are developing well. We think there are future Mary Lyons, Florence Nightingales, Louise Alcotts, and a host of other worthies among them.

CONCLUSION.

THE FUTURE.

BY ALICE GORDON GULICK.

A NEW day has dawned for evangelical women in Spain. Prejudice has been vanquished, and many difficulties overcome. It is possible to establish here a permanent institution for the Christian education of girls. We gladly give ourselves to the work; but, for its ultimate realization, we need the co-operation of those of our friends who believe that the "field is the world."



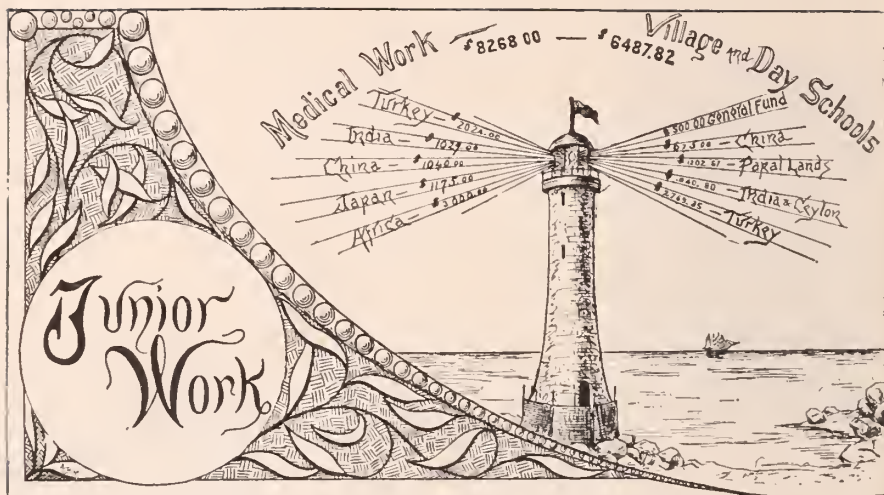
MARIQUITA,

A Pupil in the Preparatory Department.



HILARIA,

Pupil in the Preparatory Department.



— To give light to them that sit in darkness Luke 1:79 —

MISSIONS AND TEMPERANCE.

BY MARY TUCKER.

[Read during the Young Ladies' Hour at the Annual Meeting of Suffolk Branch.]

1. To what extent do our missionaries have to contend with intemperance?
2. With what success has temperance been taught?
3. How can we help in this particular work?

If we can answer these three questions we can show what relation missions hold to temperance in foreign lands.

1. To what extent do our missionaries have to contend with intemperance? You all know what a dark picture is presented to us as the answer to this question comes back from many lands. It is only for me to bring it more vividly to your minds this afternoon by several instances.

On the Continent beer and wine are used as freely as we use water. It is almost impossible to get the ear of the people on the total abstinence question. Leading Protestant pastors pour out wine at table for all the family, young and old; while streets and cars are rendered disagreeable and unsafe by those who have indulged much too freely. Mrs. Leavitt, a "round-the-world" missionary of the W. C. T. U., writes: "One reads this in books,

but it is not burned into the soul by that process as it is by seeing it day after day."

In Turkey the many-headed serpent of intemperance shows itself. In China it is hard to determine whether liquor or opium destroys more largely mind and heart; while in India, intemperance and impurity have followed in the wake of the English army.

But saddest of all are the stories that come from Africa. The natives, especially susceptible to the evil influences of intoxicants, are in some instances forced by traders to take the wretched stuff as part pay for the week's labor. So plentiful is it that in one place the seats in the church were of gin boxes, and on the Congo the foundations of some of the better houses are made of gin bottles with the necks driven into the ground, while garden beds and walks are bordered with them. One chief, with pathetic eloquence, asks, "Why did not the God-men come before the drink did? Drink has eaten away my people's hearts. Their heads are empty; they cannot understand the words you say to them. It is too late, too late!" Dark, indeed, is this world for multitudes in Africa.

2. With what success has temperance been taught? Some of the higher religions of other lands have total abstinence as a part of their creed. National and International Temperance Conventions result in points of light in Holland, Norway, Sweden, Finland, Japan. "Round-the-world" missionaries are carrying the white ribbon, in all its purity, to many lands and islands of the sea; and by woman everywhere, no matter what the complexion, language, or condition of servitude, is the movement welcomed. The temperance lessons of our Sunday-school quarterlies are being taught in other lands where our missionaries are carrying the gospel. The LIFE AND LIGHT for January tells of the little temperance society of four formed at San Sabastian, in wine-drinking Spain. These are only gleams of the larger hope that is to be.

As evidence of firm conscientiousness among the converts, let me read the following instances: In China, "an aged woman who has been a Christian for more than thirty years, and who has been in the habit of drinking Chinese wine every night before going to bed, declared her intention of giving it up, went home, and threw her wine jars, with their contents, into the street. When asked why she did not give the jars and wine to some one, she replied, 'If it is too bad for me to drink, it is too bad for me to give to anybody else.'" "A chief of one of the towns in Africa had been trained in the mission school, but had not been converted. He returned to his village, married, and became a trader. Afterwards he was converted, and wished to join the church. Among the questions asked was this: 'Are you willing to sign a

total abstinence pledge?' He was willing, and signed it. Next, the question was put, 'Will you give up trading in drink?' This caused some hesitation, as it would interfere with his profits to a very considerable extent, but this, also, was promised. Not long after he had a boat load of palm oil and 'kernels' to send down the river to Duke Town. He strictly charged the clerk not to take any drink in payment, but the trader said he must take one cask, and finding remonstrance vain the clerk consented to receive the cask on board the boat. On receiving an account of the circumstances the chief went down the river to exchange the cask of drink for other goods; but this the trader refused to do. Seeing that his efforts were of no avail, the chief poured the rum into the river, threw the empty cask after it, and returned home."

3. How can we help in this particular work? (a) Let us strive to make the terms "Christian" and "total abstainer" synonymous. It is not so in all lands. Mrs. Leavitt tells us that a missionary conferring with two Karen chiefs in reference to establishing a mission, received this reply: "Your religion is good, but we are not ready for the mission work. When we are ready we will send these two messengers to you." "But before you get ready for us others may come," urged the missionary. "What, those whiskey-drinking Christians? Never! We don't want them! We will not have them! They do the people no good." And Miss Frances Willard, in her annual address, says that "the high-caste Hindus have received the impression that Christianity means intemperance; but they have learned that the Salvation Army is teetotal, and for this reason they think more highly of it than of any other religious sect that comes to them from the West. Many a servant changes his religion, if a Hindu or Mohammedan, in order that he may drink. Our missionaries in the foreign field are doubtless doing all that is possible to correct such impressions, but it is for us to spread total abstinence in the home land. (b) We can elevate public sentiment here at home. If every Christian would only lift a little, public sentiment would sustain neither wine in the cook book nor a saloon in town. (c) We can pray. Individually we feel helpless to contend against the powerful tide of wrong; but sincere prayer links our endeavor to God's strength, and

"Right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

FOR CHILDREN'S MEETINGS.—TEMPERANCE WORK IN MISSION LANDS.

BY MRS. JAMES L. HILL.

SINGING, "Yield not to temptation." Scripture Reading, 1st Cor. viii. 9-13. Prayer.

Singing. (If possible, "A Song for Water, Bright," by Ira D. Sankey, the best children's temperance hymn imaginable. It may be found in "Winnowed Songs for Sunday Schools," and in "Junior Christian Endeavor Songs").

BIBLE CATECHISM ON TEMPERANCE.

Who was the first drunken man? Gen. ix. 20-21.

When did Prohibition begin? Judges xiii. 13-14.

Did anybody mentioned in the Bible ever take a pledge of his own accord? Dan. i. 8.

How did it work? Dan. i. 15-17.

Ought we to make companions of persons with drinking habits? 1. Cor. v. 11.

Can any drunkard enter the kingdom of heaven? 1. Cor. vi. 10.

Does God pronounce woe upon drunkards? Isa. v. 11, 22.

Why has He pronounced this woe? Isa. xxviii. 7.

Are drunkards likely to get rich? Prov. xxi. 17.

What are the consequences of drinking? Prov. xxiii. 29, 30.

How may we avoid these consequences? Prov. xxiii. 31.

What are the results of intemperance. Prov. xxiii. 21.

Is it wise to tamper with strong drink? Prov. xx. 1.

What is the first temperance order mentioned in the Bible? Num. vi. 2, 3.

Tell of another temperance society. Jer. xxxv. 5, 6.

What blessing did God pronounce upon this temperance society? Jer. xxxv. 18, 19.

Is there any rule in the Bible that governs all temperance habits? Rom. xv. 1.

The brave struggle of a native African in giving up his beer is graphically told in the leaflet "Hobeana" (price three cents). It may be condensed, if desired.

From "Mackay of Uganda" something may be learned of the lamentable condition of affairs in regard to intemperance in Africa. (See pages 78, 79.)

(See about Blue Ribbon Army, LIFE AND LIGHT, January, 1884, page 8, and April, 1883, page 126. See also LIFE AND LIGHT, August, 1891, pages 348-351.)

Our Work at Home.

BUSINESS METHODS FOR THE CONVERSION OF THE WORLD.

BY MARY H. HUNT.

BISHOP FOSTER, in a recent address, said in substance that "Our estimates of the time that it will take to convert the world to Christ should be made on business principles." Taken in its broadest sense, we do not quarrel with this proposition. That there are principles underlying success in our "Master's business," as well as in what we call secular affairs, no Christian worker will question.

A business man carefully studies probabilities of profit and loss, and plans accordingly. Every move of competitors adverse to his interests is carefully watched, and checkmated if possible. The Church is to-day competing with the darkness of heathendom for human souls. But in the introduction of alcoholic and narcotic habits into so-called heathen lands there has been launched a powerful competitor against the gospel. Alcoholic beverages, opium, and other narcotics cause mental, moral, and physical degeneration when used in nominally Christian lands; while upon the savage or semi-civilized peoples, whom we are trying to convert to Christ, they work more swift and sure destruction. For the people of a Christian nation to send both missionaries and alcoholic drinks and other narcotics to non-Christian lands is most unbusiness-like. It is aiding an all-powerful competitor; more than that, it is giving that competitor the field, and furnishing him his stock in trade with which to preëempt for deeper than heathen darkness the souls we would win to Christ. To expect the speedy conversion of the world to follow the use of such mixed methods, is to expect the impossible.

Rev. Hugh Goldie, missionary for nearly forty years in Old Calabar, Western Africa, says: "The people generally are in a state of intoxication, disinclined to listen, caring for nothing but strong drink. As far into the interior as we have penetrated, the gin bottle had preceded us. Even commercial benefits are lost by the destruction of the very people with whom the commerce is attempted."

"Under Mohammedan rule the sale of alcoholic liquors, opium, and Indian hemp—a vile narcotic—was strictly prohibited in India. But under English rule, the sale of narcotics is not only allowed, but is pushed by a pernicious

license system that makes it to the interest of every local officer to extort all revenue possible from their sale. The duties on spirits increased from 1,000,000 rupees in 1870 to 90,000,000 in 1889." "Drink is now a rising tide among the masses of this massed nation," writes the Rev. H. H. Stuntz, editor of *The Indian Witness*. "Christians are rapidly making this a drunken nation," said a Brahmin.

Would not an awakened Christian conscience as to the guilt of selling alcoholic drinks and other narcotics to these savage and semi-civilized peoples, be a marked indication of answered prayer for the conversion of Africa and India? We do not deny that such an awakened conscience would find the situation very difficult. For in this nominally Christian country the manufacture, sale, and exportation of these substances is authorized by law—a law that only the people of this country can change; and, alas! at present, they do not seem to wish to make the change.

No one will deny that the laws now in force in thirty-nine states and all the territories of the United States, requiring the nature and effects of alcoholic drinks and other narcotics upon the human system to be taught all pupils in all public schools, will change this in time, if enforced; for a knowledge of the evil nature and effects of these substances drilled into youthful minds before appetite is formed, is sure to preempt them for an intelligent total abstinence. When such abstainers become the voting majority they will make short work of the alcohol problem.

The International and Interdenominational Missionary Union passed emphatic resolutions at their eighth annual meeting, declaring that: "As a body of Christian missionaries representing many lands and languages, we regard it as desirable that the rising generation of non-Christians, for whose temporal and spiritual welfare we labor, should in the most effective manner possible be fortified against, and protected from, the ravages of intemperance, which are becoming more threatening with each passing year. There are few mission fields in which the need of stringent total abstinence requirements among the native Christian communities is not more or less deeply felt. . . . Intemperance works serious injury in native churches. Temperance views, strong convictions, and intelligent apprehension of the physical and moral evils connected with intemperance, are urgently required all along the line of missionary effort. In order to the attainment of these most desirable objects we believe the time has fully come for a definite, systematic, well-matured effort to introduce scientific temperance instruction into the national educational systems and curricula of all mission schools in foreign lands. . . . We are strongly of the opinion that in order to secure the most satisfactory results, and to save time and expense, it would be of great

advantage if the various Mission Boards should find it practicable to co-operate interdenominationally in this matter, and also respectively request their foreign missionaries to introduce approved, scientific temperance instruction into the schools under their management, as rapidly as practicable. In this connection we would state that so far as we have examined the primers and more advanced text-books commended by the Scientific Department of the Woman's Christian Temperance Union, we accord our hearty approval to the same, expressing our opinion that, with sundry minor modifications to suit particular countries, they are eminently suitable for universal use and for translation into foreign vernaculars. Lastly, appreciating the advantages to be derived from united action, we appeal to all missionaries in all lands to lend their active personal assistance and earnest co-operation in the directions indicated above, so that before the present century closes, every land represented in this Conference may rejoice that scientific temperance instruction has been permanently incorporated in its educational systems."

Why should not this be done!

A letter just received from Dr. John Fryer, LL.D., an English gentleman employed by the Chinese Government for this translation of English scientific works, says: "The opium question is being widely agitated in China; and unless something can be done to check the evils of alcohol and opium, China must succumb." Dr. Fryer is a warm advocate of the educational method for the prevention of these evils. He writes that the Chinese translation of the American temperance physiology, "Health for Little Folks," is doing good service in China. The first large edition is now exhausted, the second contains a commendatory preface by Pang-Quang-yue, late Secretary of the Chinese legation at Washington, D. C., who presented a paper on Confucianism which was enthusiastically received at the Parliament of Religions, Chicago. This Chinese gentleman was so much pleased with the book and with the idea of teaching the children of his country to avoid the use of alcohol and opium, that he voluntarily contributed this preface. Dr. Fryer further says that the temperance missionaries, Mrs. Andrews and Dr. Bushnell, expressed to him the satisfaction they felt in listening to an examination showing the intelligent proficiency of Chinese pupils who have studied this text-book in the schools "up the river." Dr. Fryer is now engaged in the translation of a complete series of the American temperance physiologies for all grades of pupils, from the lowest primary to the most advanced classes. It looks as though the star of hope of the temperance reform stood over the schoolhouse in China as well as in America.

Could there be a more reasonable way to "go about our Father's business" in this matter, than to teach the American people, and other missionary and

civilizing races, to abolish alcoholic beverages from their habits and traffics? and, in addition to that, to teach the youth of those poor peoples whom we have defiled with these substances, never to begin their destructive use?

When alcohol, tobacco, and other narcotics are outlawed from human habits and traffics, the Kingdom of God will be very near.

PROPORTIONATE GIVING.

ONE of our good workers writes: "I wish in some of your articles on proportionate giving you would define 'income.' There are so many who have no income in the dictionary sense of the word, but who have something they can give." Our friend then goes on to give what seems to us a very good definition. She says: "In answer to our Christian Endeavorers, who wanted my opinion a few weeks ago, when the subject was to come before their meeting, I said, Income is what you have to use, whether it be the reward for labor or the result of investment, whatever may come to you as a gift, or what you may draw from your principal. I well remember a well-to-do farmer in our church, at the time of the levying of the income tax after the war, who said he did not 'consider that he had any income,' because he 'had not laid up anything' that year. He had a large, fine house, well-appointed, and no lack of anything. Mr. F. asked him what rent he would want for his house, what his crops and other sales had brought him, and then said, 'I suppose you think I have an income because I have a salary; but when I have paid my house rent and market bills, I have less remaining than you. How about the income?' The farmer answered, 'I never looked at it that way before.' Isn't this the trouble with many of our Christians? They have never 'looked at it in that way.' After spending all upon themselves that they think they need, if anything is left they may give to missions."

As this subject of proportionate giving has been proposed in different places, one of the most common obstacles that confronts us is the statement that so many women have no incomes; that is, they have no appreciable amount of money over which they have complete control. It is difficult to realize that in these days there are many women who have positively no money they can call their own; but where this is absolutely true it is difficult to see how there could be any proportion to give. We often hear of those in mission lands who unflinchingly take out the handful of rice or of wheat for the idol or the Christian church before the family meal is prepared. Is it not possible that in this country, where there is a "will" that the "way" may be found to follow this example? "For if there be first a willing mind,

it is accepted according to that a man hath, and not according to that he hath not."

We have the following leaflets on Proportionate Giving that we think will prove useful to any who may be studying the subject: "Proportionate Giving; One Woman's Way," 1 cent; "Systematic Giving," 1 cent; "Take a Mite Box," 1 cent; "A Home Missionary Sermon," 2 cents; "One Woman's Experience in Tithing," 2 cents; "A Study in Proportion," 2 cents; "Right Ways of Giving," 1 cent; "My Little Box," 2 cents; "The Ten-fold Blessing of the Tenth," 2 cents.

OUR BOOK TABLE.

Gist, A Handbook of Missionary Information. Compiled and edited by Lilly Ryder Gracey. 12 mo, pp. 203. Hunt & Eaton, price 60 cents.

It is stated on the title page that this compendium of useful information in regard to mission fields, is "pre-eminently for use in young women's circles," but whoever is in search for facts in regard to any mission field will feel indebted to this daughter of those eminent specialists in missions, Dr. and Mrs. J. T. Gracey, for bringing together strategic points in convenient shape.

Fourteen mission fields are considered, and at the close of the section devoted to each country there is a responsive exercise, consisting of questions and answers, which will be found of practical value in dispelling a widespread ignorance in regard to conditions in foreign fields.

This book, together with others mentioned in these columns, will be in the circulating library, to be started at the Board Rooms, in Boston. It is, however, a book of reference, and therefore to be owned rather than borrowed. It can be obtained by sending to Room 1, Congregational House, Boston, at the same rates at which it is sold at any bookstore.

The Miracles of Missions. By Rev. A. T. Pierson, D.D. Funk & Wagnalls Company. 12mo, pp. 193.

These articles originally appeared in *The Missionary Review of the World*, of which Dr. Pierson is editor-in-chief. The sub-title is "Modern Marvels in the History of Missionary Enterprise," and in speaking of the main title the author says: "We have chosen to call it 'The Miracles of Missions,' notwithstanding the objections frequently urged to the use of the word 'Miracles.' . . . All that we mean by this term as now used, is, that in the history of modern missions there are amazing wonders of Divine interposition and human transformation, which admit of no adequate explanation if we deny the Divine element."

Among these twelve sketches is the extraordinary story of William

Murray's work among the blind in China, which was given in the pages of *LIFE AND LIGHT* by the graphic pen of Miss Gordon-Cumming, of Scotland. This will give an idea of the character of these recitals, any one of which would make a dull meeting interesting.

Eshcol. By S. J. Humphrey, D.D. 12mo, pp. 180. Fleming H. Revell Company.

In the preparatory note the author says: "This cluster of narratives is gathered from a good land which the Lord gives to his people, with the command that they go up at once and possess it." The best possible review of this book is given by Dr. F. A. Noble, of Union Park Congregational Church, Chicago, in his introduction. He says: "One need not turn to novels for exciting narratives, nor for lofty ideals of manly and womanly character, so long as this stirring book is within reach. This is a book to be read and reread by all who love our Lord and are in sympathy with his servants who labor in the 'regions beyond.' It ought especially to be read by young Christians, mission bands, societies of Christian Endeavor, monthly concert committees; and ministers as well will find abundant material in this book to work into missionary programmes.

We not only read of work in India and the Sandwich Islands, out of the hardships endured in the early days of the opening of our own great West by our brave and intrepid missionaries on the frontier. When the Wheelers went to the then remote Lake Superior region, it seemed to some of Mrs. Wheeler's friends a foolish and fanatical thing for her to go out thus into the wilderness. "There is romance," they said, "in sailing away to Ceylon or Syria, but to go to the dirty savages of Lake Superior,—bah!" The ready answer was Father Goodell's oft-quoted saying, "Satan's kingdom is a dirty kingdom anywhere." Our own country is becoming, in a certain sense, a foreign missionary field. One church in Boston numbers ten nationalities on its church roll. Two hundred missionaries from other lands are preaching to their own people in this land in fifteen languages. Home missions thus become foreign missions without leaving our own borders. Dr. N. G. Clark's term "Christian missions," as applied to the work at home and abroad, seems a felicitous, expressive, and comprehensive term.

G. H. C.

TOPICS FOR AUXILIARY MEETINGS.

June.—Temperance Work in Mission Fields. See *LIFE AND LIGHT* for May, and monthly leaflet.

July.—Recent News from Mission Fields.

August.—Missionary Ships.

September.—Proportionate Giving.

RECENT NEWS FROM MISSION FIELDS.

TOPIC FOR JULY.

For this topic we suggest that at the June meetings certain ladies be appointed, one or more for each country, to bring items of interest from these countries, taking care to have them as recent as possible. If one is watching, many items will be found in late missionary and secular periodicals, and in the religious and secular press. At the time of writing it is impossible to refer to what will be the latest news in July. Aside from our own magazines, the *Missionary Herald* and *LIFE AND LIGHT*, we should recommend for general news of all countries *The Missionary Review*, obtained at No. 30 Lafayette Place, New York City. If nothing later can be obtained, we recommend articles on Turkey in *The Independent* for April 19th and May 3d (130 Fulton Street, New York City, price 10 cents), and in the *Congregationalist* for April 5th. On India, the *Congregationalist* for April 19th; on China, in *The Independent* for April 12th; on Japan, *The Independent* for April 19th and 26th, the *Congregationalist* for April 26th; on Spain, *The Independent* for April 5th and 19th. The article on "Tropical Africa as a Factor in Civilization," in *Our Day* for January and February, contains some interesting items on political and industrial topics.

WOMAN'S BOARD OF MISSIONS.

Receipts from March 18 to April 18, 1894.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Mrs. Woodbury S. Dana, Treas. Portland, 2d Parish, Aux., const. L. M. Mrs. Sarah L. Everett, 25, Y. L. Aid Soc'y, 35, St. Lawrence St., Aux., 13 39, State St., Aux., Miss Margaretta A. Libby, const. L. M. Miss Ellen H. Libby, 25, Miss Ellen H. Libby const. L. M. Miss Margaretta A. Libby, 25, Seaman's Bethel Ch., Aux., 4, Y. P. S. C. E., 5; Garland, Ladies of Cong. Ch. and Soc'y, 10; Centre Lebanon, Miss'y Soc'y, 12.50; Rockland, Aux. (of wh. 25 const. L. M. Miss Annie T. Fryc), 80; Woodfords, Primary Dept. Cong S. S., 1; Topsham, Aux., 5; Bangor, Central Ch., collected by Miss Johnson, 40, Mrs. J. S. Sewall's Class in S. S., 2, Anna Prentiss Stearns, 1,

283 80

62

Total,

284 42

NEW HAMPSHIRE.

Chester.—A Friend, 4 00
New Hampshire Branch.—Miss A. E. McIntire, Treas. Amherst, L. F. B., 50; Exeter, coll. at Silver Anniversary, 49; E. Jaffrey, Birthday Club, 11; W. Lebanon, Aux., 18.50; Lee, Y. P. S. C. E., 3; Lyndeboro, Aux., Mite Boxes, 12; Newport, Ladies of C. C., 24.50; Portsmouth, Rogers Circle, 40; Salmon Falls, Aux., 11, Y. P. S. C. E., 5.34; Wolfeboro, Newell Circle, 35,

259 34

Total,

263 34

In March *LIFE AND LIGHT* 5 sent as from Aux., Jaffrey, should be credited to "Lives of the Field."

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Barton, Aux., 3.50, M. C., 8.51; Bellows Falls, Y. P. S. C. E., 10; Brattle-

boro, West, M. C., 10, Y. P. S. C. E., 5.20;
Charleston, West, Y. P. S. C. E., 1.80;
Dorset, Aux., 44.21; Hartford, Aux.,
const. L. M. Mrs. Edward W. Morris, 25;
Lyndonville, S. S., 5; Randolph, Aux.,
7.50, Y. P. S. C. E., 5.50; Rupert, Y. P.
S. C. E., 3; Shoreham, Aux., 8; Waits-
field, Aux., 5; Waterbury, Aux., prev.
cont. const. L. M. Mrs. C. F. Clough, 11;
Wells River, Y. P. S. C. E., 7.75; Wood-
stock, Aux., const. L. M. Mrs. Laura A.
Munger, 25,

185 97

Total, 185 97

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. C. E.
Swett, Treas. Wakefield, Y. P. S. C. E.,
10; Andover, South Ch., 11.10, Mite Boxes,
11.22, Aux., 10; Bedford, United Work-
ers, const. L. M. Miss Lura Sawin, 25;
Malden, a Friend, 5,

72 32

Barnstable Co. Branch.—Miss Amelia
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1 00

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Lee, Y. P. S. C. E., 10; Pittsfield, 1st Ch.,
Aux., 10; South Egremont, Aux., 40;
Stockbridge, Aux., 24.88,

104 16

Brockton.—Y. P. S. C. E. of Porter Ch.,

28 00

East Billerica.—Albert H. and Alden B.
Richardson,

2 00

East Weymouth.—Y. P. S. C. E. of Cong.
Ch., add'l,

1 00

Essex South Branch.—Miss S. W. Clark,
Treas. Marblehead, Aux.,

19 00

Gardner.—Junior Y. P. S. C. E.,

5 00

Gilbertville.—Miss Y. Soc'y,

18 95

Hampshire Co. Branch.—Miss H. J. Kneel-
and, Treas. Amherst, Junior Aux., 99,
Y. P. S. C. E., 10; Hatfield, Wide Awakes,
5; South Hadley, Aux., 3.55; North Had-
ley, Aux., 17; Northampton, Edwards
Ch. Div., 91.90; Easthampton, Emily Mis-
sion Circle, 30; Northampton, Cheerful
Givers, 8.21,

264 69

Middleboro.—Absent Member of 1st Ch.,

5 00

Middlesex Branch.—Mrs. E. H. Bigelow,
Treas. Ashland, Y. P. S. C. E., 31.68;

52 10

Milford, Aux., 20.42,

5 00

Milton.—Mission Band,

Old Colony Branch.—Miss F. J. Rannels,
Treas. Fall River, Aux., 330, a Friend,
8.80; Juniors, 25; Attleboro, Aux., 3.40;
New Bedford, Trin. Bible Sch., 17.21;
Norton, Y. P. S. C. E., 10; Fairhaven,
Aux., 10,

404 41

Phillipston.—A Friend,

1 10

Springfield Branch.—Miss H. T. Bucking-
ham, Treas. Chicopee, 3d Ch., Busy
Bees, 15; Holyoke, 2d Ch., "I'll Try"
Band, 18; Ludlow Mills, Aux., 30; Spring-
field, South Ch., Aux., 36; Junior, Aux.,
5,

105 00

Suffolk Branch.—Miss M. B. Child, Treas.
Auburndale, Aux., 15.75; Boston, Berke-
ley Temple Church, coll. thro' Aux., 40,
Primary Dept., 5, Y. P. S. C. E., through
Junior Aux., 10, Shawmut Ch., Junior
Y. P. S. C. E., 10, Union Ch., Aux., 51.22;
Brookline, Harvard Ch., Aux., 217.50;
Cambridge, Shepard Memo. Ch., Cap-
tains of Ten, 5; Chelsea, Junior Y. P. S.
C. E. of 1st C. C., 5, Primary Dept., 5;
Dorchester, 2d Ch., Aux., 111.76, Young

Crusaders of Pilgrim Ch., 5, Village Ch.,
Aux., 61, Band of Faith, 20; East Som-
erville, Franklin St., Aux., 12.98; Ever-
ett, Ladies' Miss'y and Aid Soc'y, 5;
Hyde Park, Aux., const. L. M. Mrs. C.
G. Chick, 25, Junior C. E., 10; Jamaica
Plain, Boylston, Junior C. E., 4, Inter-
mediate Dept., S. S., 11; Neponset, Jun-
ior C. E. of Trinity Ch., 2; Newton, Mrs.
E. C. Billings, 20, Eliot Ch., Aux. (of
which 50 from a Friend const. L. M. Mrs.
J. H. Robinson and Mrs. D. B. O. Bour-
don), 235; Newton Highlands, Busy Bees,
30, Miss Jennie M. Burr, 10.50; Roslin-
dale, a Friend, thro' Mrs. Grover, 1; Rox-
bury, Eliot Ch., Aux., 25, Immanuel Ch.,
Aux. (of wh. 25, from Mrs. F. J. Ward,
const. L. M. Miss Helen R. Stanley),
36.05; Somerville, 1st Cong. Ch., 6.32;
Winter Hill, Youthful Helpers, 2; South
Boston, Phillips Ch., Y. P. S. C. E., 10,
Junior Y. P. S. C. E., 2.50, Phillips Ch.
Branch, 1; Walpole, Aux., In Memory,
5; Wellesley, Junior Y. P. S. C. E., Pen-
ny Gathers, 5; West Newton S. S. and
Red Bank C. C., 70; —, a Friend, 1,

1,095 58

Worcester Co. Branch.—Mrs. E. A. Sum-
ner, Treas. Blackstone, Aux., 8.40; No.
Brookfield, Aux. (of which 1 from Jo-
seph K. Pettingill, 50; Southbridge,
Aux. (of which 5 for Cradle Roll), 20.70;
Upton, Junior Aux., 5.12; Warten, Aux.,
9.65; Whitinsville, Aux., 16; Worcester,
Piedmont Ch., Aux., 42.35, Central Ch.,
Aux., const. L. M. Mrs. H. B. Staples,
Mrs. Martin Green, Mrs. Araminta
Smith, Mrs. E. A. Sumner, Miss Lizzie
Hammond, Miss Alice Merrill, 150, Union
Ch., Aux., 60.53,

362 75

Total, 2,547 06

RHODE ISLAND.

Rhode Island Branch.—Miss A. T. White,
Treas. Providence, Y. P. S. C. E. of
Union Ch., 10, M. Helpers, 5, Benedict
Ch. (of which 25 from Miss Annie A.
Tanner, const. self L. M.), 180.07; Cen-
tral Falls, Y. L. M. C., 10; Woonsocket,
Y. L. Aid Soc'y, 25,

230 07

Total, 230 07

CONNECTICUT.

Bethel.—Y. L. M. C.,

15 00

Eastern Conn. Branch.—Miss M. I. Lock-
wood, Treas. New London, 2d Ch.,
Aux., 54.65; Greeneville, S. S., 12.70; Old
Lyme, Aux., 23; Chaplin, Aux., 10.25;
Norwich, 2d Ch., S. S., Miss E. B. Hunt-
ington's Class, 4; North Woodstock,
"We Will Do Something" Soc'y, 3.60,

108 20

Hartford Branch.—Mrs. M. Bradford
Scott, Treas. Bristol, Aux., 24; Burn-
side, Long Hill Aux., 5; Coventry, Aux.,
21.80; Ellington, Aux., 15; Hartford, 1st
Ch., M. B., 90.65, Fourth Ch., Y. P. S. C.
E., 10; Manchester, 1st Ch., Y. P. S. C.
E., 25.12; South Windsor, M. C., 5; Tal-
cottville, by Mrs. C. D. Talcott, 25; Wind-
sor Locks, Aux., 10,

261 57

New Haven Branch.—Miss J. Twining,
Treas. Adana, Aux., 5; Bridgeport, 2d
Ch., S. S., 5; Brookfield Centre, S. S., 10;
Canaan, Aux., 5.72; Cromwell, Aux.,

40.60; Daubury, 2d Ch., Aux., 37; Derby, Aux., 60.40; East Canaan, Y. P. S. C. E., 10; Easton, S. S., 5; Greenwich, Aux., prev. cont. const. L. M. Miss Julia E. Bell and Miss Amelia Knapp, 44.85; Kent, Aux., 41.25, S. S., 1.50; Killingworth, Aux., 8; Madison, Aux., Mrs. J. T. Lee, const. L. M. self and Mrs. J. A. Gallup, 50; Meriden, Miss'y Cadets of 1st Ch., 40; Middletown, 1st Ch., Aux., 93.73, Junior Y. P. S. C. E., 12, South Ch., Aux., 28; Mount Carmel, Aux., 56.50; Naugatuck, Light Bearers, 7, Little Helpers, 7; New Hartford, Penny-a-Day Band, 42; New Haven, Centre Ch., Aux., prev. cont. const. L. M's Mrs. Edward L. Curtis, Miss Dotha Bushnell, Miss Elizabeth N. Hume, Miss Katharine M. Hume, Miss Gertrude C. Hume, 118.32, Church of the Redeemer, Aux., 112.06, Y. L. M. C., 40, College Street, Aux., 52.34, Dwight P. Ch., Fairbank M. C., 25, English Hall S. S., 5, Howard Ave. Ch., Aux. (of which 50 const. L. M's Mrs. Wm. J. Mutch and Miss Lizzie Wilkinson), 57, United Ch., Aux., 115.13, Y. P. S. C. E., 125; New Milford, First Ch., S. S., 10, Golden Links, 19; New Preston, Aux., 41; Norfolk, Y. L. M. C., 10; North Madison, Aux., 13.60; Prospect, S. S., 3.60; Salisbury, M. B., 5; Southport, S. S., 30; Stamford, Junior Y. P. S. C. E., 2; Stratford, S. S., 30; Torrington, H. W., 15; Whitneyville, Aux. (of which 25 const. L. M. Mrs. Wm. N. Gesner), 46.49, Y. L. M. C., const. L. M. Mrs. Chas. F. Clark, 25, Y. P. S. C. E., 7.86, S. S., 10.65,	1,529 60
Total,	1,914 37

In LIFE AND LIGHT for April, 120 sent as from Memo. Circle, South Ch., Bridgeport, should be credited to Memo. Circle, North Ch.

NEW YORK.

<i>Baiting Hollow.</i> —A Friend,	10 00
<i>Bridgewater.</i> —Margaret B. Langworthy,	10 00
<i>New York State Branch.</i> —Miss C. A. Holmes, Treas. Albany, 1st Ch., Aux., const. L. M. Mrs. R. D. Williams, 25, Helpers' Circle, 10, Y. P. S. C. E., 5; Antwerp, Aux., 30; Binghampton, 1st Ch., Aux., 33, Plymouth Ch., Aux., 10; Brooklyn, Tompkins Ave. Ch., Aux., 100, Rochester Ave. Ch., Aux., 5.26, Park Ch., Aux., 8.50, Central Ch., Aux., 150; Buffalo, W. G. Bancroft M. B., 10, Plymouth Ch., Aux., 15; Bridgewater, Aux., 5; Canandaigua, Aux., 250; Chenango Forks, Aux., 3; Cortland, Aux., 40, Y. L. and Junior Bauds, 21; Clayton, Aux., 8.93; Elizabethtown, Mrs. A. W. Wild, 2; East Smithfield, Pa., People's M. B., 3; Fairport, Aux. (of which 25 const. L. M. Miss Charlotte Howard, 79, Mr. G. Brooks, const. L. M. Miss Nettie Reynolds, 25; Franklin, Aux., 49; Flushing, Aux., 33.15, Y. P. S. C. E., 5; Glensville, Aux., 46.70, Blue Bell M. B., 15; Honeoye, Cheerful Givers, 10; Java Village, Aux., 10; Little Valley, Aux., 4; Le Raysville, Pa., Y. P. S. C. E., 5; Lockport, 1st Ch., Aux., 20; Millville, Aux., 2; Norwich, Aux., 25; Owego, Aux., 40; Phoenix, Aux., 8; Perry Centre, Aux., 35; Poughkeepsie, Opportunity M. C.,	

4.50; Riverhead, Aux., 31, S. S., 17.26; Rochester, Plymouth Ch., Aux., 25; Spencerport, Aux., 30; Syracuse, Mrs. Geo. C. Gore, 20, Good Will Ch., Golden Rule M. B., 5, Plymouth Ch., Aux., 67, Y. P. S. C. E., 8, Geddes Ch., Aux., 19.34; Suspension Bridge, Aux., prev. cont. const. L. M. Mrs. B. E. Coe, 21, Penny Gatherers, prev. cont. const. L. M. Mrs. Isabella Watson, 22.25; Saratoga Springs, New Eng. Ch., Aux., 15; Walton, Aux., 11; West Winfield, Aux., const. L. M. Mrs. E. M. Burt, 25; Warsaw, Y. P. S. C. E., 10. Less expense, 45.36,	1,432 59
<i>Waverly.</i> —Mrs. Moses Lyman,	4 40
Total,	1,456 99

NEW JERSEY.

<i>Merchantville.</i> —Miss'y Soc'y of Presb. Ch.,	20 00
Total,	20 00

PENNSYLVANIA.

<i>Philadelphia Branch.</i> —Miss E. Flavell, Treas. N. J., Bann Brook, Aux., 15; Closter, Aux., 4, S. S., 10; Newark, Belleville Ave. Ch., Aux., 3.32; Orange Valley, Aux., 29, Y. L. M. B., 37.01, Cradle Roll, 20 cts.; Plainfield, Aux., 10; D. C., Washington, Aux., 20,	128 53
Total,	128 53

DISTRICT OF COLUMBIA.

<i>Washington.</i> —Flora T. Goble,	6 00
Total,	6 00

GEORGIA.

<i>Savannah.</i> —Infant and Bible classes in 2d Presb. S. S.,	24 00
Total,	24 00

FLORIDA.

<i>Winter Park.</i> —Miss'y Soc'y,	25 00
Total,	25 00

ALABAMA.

<i>Talladega.</i> —W. M. U.,	10 00
Total,	10 00

NEBRASKA.

<i>Lincoln.</i> —Y. P. S. C. E. of 1st C. C.,	15 00
Total,	15 00

MICRONESIA.

<i>Kusaie.</i> —Thank-offering Box in Girls' Sch., 25; Ruk, Miss Abell, 5,	30 00
Total,	30 00
General Funds,	7,140 75
Variety Account,	38 30
Total,	\$7,179 05



MICRONESIA.

A LETTER from Mrs. Logan, dated Honolulu, March 24th, tells of her fifty days' voyage from Ruk with the Rands, Peases, and Mrs. Forbes as fellow-passengers on the *Morning Star*. When she left Ruk the Robert Logan had not been heard from, and it was feared it had been lost in a typhoon. Mrs. Logan had received but one letter from home since last July. She expects to remain in San Francisco for a few days to attend to the publishing of a hymn book and an arithmetic. Before this is in print we may see her face.

OUR MISSIONARIES.

JULIA A. RAPPLEYE.

MISS RAPPLEYE was one of the first in whom our Board became interested. A teacher in Oakland, occupying a fine position, she was recommended to the officers of the American Board as a suitable person to commence an institution for young women in Constantinople. They invited her to undertake it, and, after prayerful consideration, with no family ties to hold her, she accepted the appointment. She arrived in Constantinople in 1870, and began work at once, when she founded the Constantinople Home. In 1876 she removed to Brousa, and once more became a pioneer in the cause of Christian education. In February, 1876, the Woman's Board of the Pacific, then but three years old, resolved to adopt Miss Rappleye. Still later came the decision to build for Miss Rappleye a suitable school building; the Woman's Board of the Pacific responded eagerly, when the suggestion came from the American Board. The "Brousa Fund" was started, also a "Brousa Furnishing Fund," both awakening much enthusiasm. Miss Rappleye's frequent letters greatly aided the cause. The building was finished, and dedicated Christmas eve, 1880,—a lasting monument to Miss Rappleye's untiring energy and perseverance. This care, added to that of her school duties, was too much for even her strong constitution. In January, 1881, she returned to America for much-needed rest. In April following she

was married to Hon. G. W. Colby, of California. A severe cold, taken soon after her arrival, settled into pneumonia, and on June 9, 1881, she entered into the heavenly rest. Letters came from far and near expressing sympathy and grief. In a memorial article published after her death in the *Missionary*

Herald, much appreciation was expressed of her work. To have founded two seminaries in Turkey, which have since been in every way successful centers of Christian influence, is to have done a grand work for the girls and women of the land! To our Woman's Board Miss Rappleye's letters were for five years a



MISS RAPPLEYE.

constant inspiration and help! Many of our ladies were her personal friends, and it was to them and to us all a rare privilege to have a part in her work. "Let her own works praise her in the gates."

MRS. T. J. BALDWIN.

It is twenty-six years since Rev. Theodore A. Baldwin and wife

went to Turkey. It is thirteen years since their appointment to Brousa, during eight years of which Mrs. Baldwin was connected with the Brousa Girls' High School, in which our Board has been interested since 1876. In 1887 Mrs. Baldwin removed to another part of the city, where her missionary work be-



MRS. T. J. BALDWIN.

came more purely evangelistic. A visit home of six months in 1888, after an absence of twelve years, was a means of renewed strength, so that on her return Mrs. Baldwin felt that she must respond to an earnest call for a school in that end of the town. Our Board, therefore, sent five hundred dollars toward the fitting up of a schoolroom in Brousa East. This school has passed its first year satisfactorily, about thirty pupils having been enrolled, all girls but one,—a widow, who has a strong desire “to learn to read the Bible and hymn book for herself.” One of the graduates of 1887 is Mrs. Baldwin’s valued assistant in the school. The pupils are Armenians chiefly.



THE BROUSA SCHOOL.

Mrs. Baldwin is familiar with the three languages, Greek, Turkish, and Armenian. Her labors for the girls of Turkey have been manifold—in Brousa West, and now in Brousa East! Her letters for these many years form a journal of missionary life in Turkey, which is of the greatest interest.

MRS. SARAH LYMAN HOLBROOK.

In August, 1883, Rev. C. W. Holbrook and his bride sailed for Mapumulo, Zululand, South Africa, where they remained till 1892. At that time they returned with their four children to America, for needed rest, which they are now enjoying at Mrs. Holbrook’s old home in Easthampton, Mass.

During their eight years of life in Africa, Mrs. Holbrook and her family were seventy miles from the coast, and her nearest white neighbor was twenty miles distant; yet with a brave heart she kept the hearthstone bright, and maintained the light and cheer of a Christian home in the midst of the greatest darkness. Schools sprang up all about, moulded by the touch of this woman's hand into new light-giving centers. Black girls and boys,

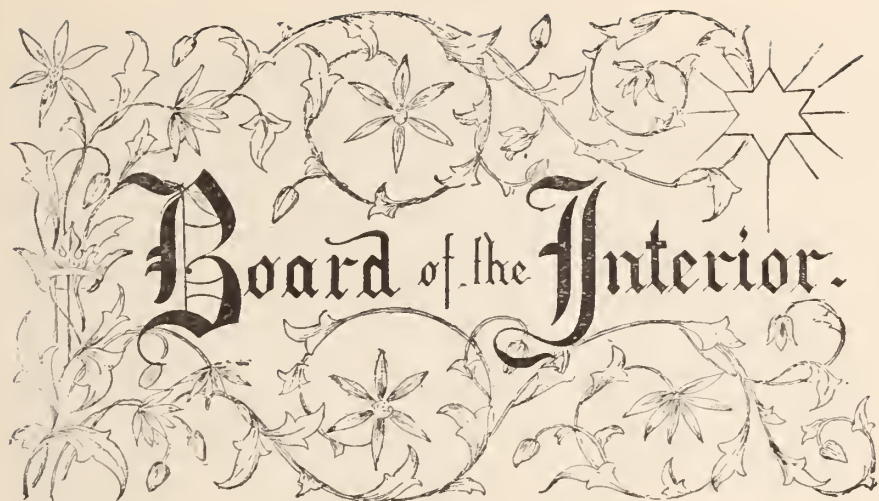


MRS. SARAH LYMAN HOLBROOK.

women, too, have learned that there is more in life than mere existence; that there are worlds beyond them; that there is a God above them, a God who asks of them changed lives and hearts of peace. Many have become Christians, and members of the church whose pastor is Mr. Holbrook. Mrs. Holbrook is the daughter of Deacon Lyman, of Easthampton, Mass., and the niece of Rev. Horace Lyman, formerly of Oregon. Our Oregon Branch have claimed her as their own particular missionary.

Of the present work at the Mapumulo station the last report of the A. B. C. F. M. says: "The church now numbers 88, 22 having been added during the year,—the

result of two revival seasons that have marked the year. There is also an inquirers' class of some 30 members. The weekly offerings have been good. Besides the regular Sunday services at the kraals, Mr. Wilcox has a novel plan of visitation one day in each week. He goes with a brass band of native performers to some one of these ten preaching places, and the music gathers a much larger company than would otherwise assemble, and he and the Christian natives with him then briefly address them. An invitation is given to confess Christ, and from five to twenty respond at each service. The attendance at these meetings will average about 100.



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CHINA.

CHRISTMAS AT FOOCHOW.

BY MISS C. E. CHITTENDEN.

Do you want to know about my first Christmas in China? It is not my first one in the Orient, for last year I spent the day on board the steamer between Kobe and Shanghai, in the good company of Father and Mother Endeavor. So you see my first Foochow Christmas came after almost a year here, and so was a very homelike one. In fact I had three Christmases, if not three and a half, for we foreigners (American boarders) had our dinner together on Saturday at the Ponasang Girls' School; Monday was the real day, when the children and older people had their gifts at home; and Tuesday came the Chinese celebration at Tai-ping-ga. That makes three; the half one was the intervening Sunday, which naturally took a Christmas character. The day of our Ponasang dinner was most beautiful, but as unlike conventional Christmas weather as could well be imagined. It was so warm that we had no fire in the dining room, and the doors were left open for coolness. Any one seeing the beautiful ferns and tea roses adorning the middle of the table, might have thought us extravagant had he not known that they all grew in the open air, with no more acquaintance with a

glass roof than the oranges we so enjoyed had with an American fruit shipping car. It was a very cheery company who gathered about that table, and the beauty of the festival seemed all the more enhanced by its contrast to the great heathen city around us. The Whitneys were up from Yang Seng, Dr. Nieburg and Dr. Woodhull were with us, the Kinnear children had come in Mrs. Whitney's loving care all the long journey from "grandma's house;" so our circle was complete, except for the Hubbards and the Shao Wu people. The Hubbards' photographs were on the table, though, so we could look at them if we could not talk to them.

Monday morning I wish you could have seen Mary Peet. Norman Hubbard and baby Ruth were too little to fully grasp the situation, but Mary, dear little witch, how big her eyes did grow! We filled one big chair with the children's things, hanging the stockings on the corners, and putting the heavier gifts on the seat. Mary had several dollies, which delighted her motherly little heart wonderfully. One, a big Japanese one, was almost as big as "little sister," as she calls baby Ruth, and frightened baby when it cried. I had several gifts, to my great astonishment, as I understood the Christmas was the children's affair exclusively. But the greatest pleasure Monday was carrying the little candy bags and simple gifts we had prepared over to the pastor's children. The bags were no dainty tarlatan affairs, but bright red ones, filled with little fancy crackers, and peanuts and oranges, instead of the usual confectionery. For the pastor's baby and my teacher's little boy there were gay rubber balls; the eldest girl had a picture book, and all three girls together a Japanese toy cat, which runs about very naturally when wound up. It was very pleasant to see their enjoyment over the things, simple as they were.

Next on my Christmas programme came decorating for the next day's festivities, and I wish you could have seen how pleasantly and heartily the Endeavor committee of schoolboys appointed to help me went at their work. We had no evergreens, but the glossy banyan, box, and leug-keng leaves, made very Christmasy looking wreaths and ropes; and with these the native scrolls lent from the boys' rooms, and mottoes cut from bright red paper, we turned the uninviting lower hall into a very pretty reception room. The mottoes were a curiosity, for the characters must have been a foot and a half square, and were placed one in a space between the doors in the corridor with very pretty effect.

Over in the church we had more red characters, a handsome motto of black and gold forming an arch over the pulpit, with a large gilt star as its keystone. We hung bright-colored Bible pictures (scrolls made of old S. S. lesson illustrations mounted at a native shop) around the walls, and green

Christmas rings against the windows, which gave a very festive air. In each corner was a tall bamboo, with its feathery top just touching the ceiling, and two more made a graceful arch just in front of the platform. The windows behind the pulpit were covered by bright red scrolls, a large floral cross hanging against the middle one, and the pulpit tables were gay with embroidered covers and great vases of chrysanthemums and tube roses. Most beautiful to the school children's eyes, though, were the red paper bags of native sweetmeats and labeled packages of soap, handkerchiefs, or native pens, which were piled upon side tables in place of the usual Christmas tree.

The church, which has just been enlarged, was packed to the doors, and Mr. Peet said he had never seen a Christmas audience in Foochow so quiet and attentive. It was a genuine treat for our Christians, and the outside people who came in had an opportunity to hear two very simple, earnest talks from Mr. Peet and Mr. Heartwell, which it seemed must have helped them. After the church service was over, a large number of the church members gathered at the schoolhouse, and had their Christmas dinner together. It was all in native style, and very pleasant, on the whole. The women sat by themselves in the side hall, the "chief seats" being in the central portion, where the teachers sat. It makes one realize the need of Christ's injunction not to seek the "chief rooms at feasts," when one sees the infinitesimal distinctions which the Chinese observe in assigning the places of honor to the various guests at a banquet. Among our Christians I think it is in great part a matter of friendly rivalry to excel in politeness, but among the outside people it is made a very weighty matter.

After "seating the meetinghouse," or the church social, rather, we all stopped a moment for the blessing; the women's offered by one of Dr. Woodhull's graduates, the men's by Sing-Sing-Sang, the head master of our boys' school, and the first baptized Christian in Foochow. It was quite late in the afternoon, almost six o'clock, when we began; so the wall lamps were all lighted, and before long they brought in native candles for each table. I wish you could have seen how bright and homelike the picture was then, despite the almond eyes, queer garments, and queerer viands, which so unmistakably belonged to China. There were two tables of women, and I quite satisfied the Chinese ideas of etiquette by insisting on sitting at the "lower" one, because I was so much younger than the other foreign ladies and a number of the Chinese women who were guests. So I was the only foreigner at our table, but you may be sure I suffered from no lack of attention; in fact I began to imitate the others, and "give a sop" in turn to those who so generously heaped my spoon (we had no individual bowls or plates; only flat-bottomed porcelain spoons and chopsticks). One course after

another was brought on in fancy native bowls and tureens, and placed in the middle of each table, whereupon each guest proceeded to help himself and his friends with his chopstick. I cannot remember half the things we had; but there was chicken and duck, crabs and vermicelli, rice-flour balls and miscellaneous soup, fish and vermicelli (native), besides various dishes and relishes, and the sweet leng-keng juice, which replaced the native wine customary among the outside people. Some things I could eat, and some I couldn't; but I managed my instruments of awkwardness a little more successfully than at the first feast I attended, and the attempt showed my goodwill if it didn't give me a very substantial supper. Mrs. Ling (our city pastor's wife, who has visited in the boys' homes with me) was at our table, and helped me about their forms of table etiquette, and also warned me when a dish was too highly seasoned for my foreign palate. My first teacher at Ponasang, who had been married a few days before, was there in all her wedding finery: not the snowy robes of an American bride, but bright-colored skirt and upper garments of silk, and an array of gold and jade ornaments in her shining black hair, which gave a new vividness to the expression "as a bride decketh herself with ornaments." Poor girl; her husband, though at one time a member of the English church, has backslidden terribly, and seems to have wholly hardened his heart against the Truth. We think she is a genuine Christian, in spite of the many difficulties in the way of her rapid growth in Divine things, and she may be the saving of him yet. We are all grateful that they were married by the Christian ceremony, and for the half promise that she will be allowed to return to Dr. Woodhull's hospital next term to finish her medical course. She seemed so glad to see me, and took a great interest in all my attempts to speak, poor as they were.

We do not consider this feasting the most befitting way to celebrate the holy Christmas day, but the Christians wanted it, and it seemed best for them to try it and see. When the day comes that the Christmas gifts shall be made for some less-fortunate place, as those of our Sunday school at home are, it will show a great advance in Christian thought among our people; but now we have to remember that the church festival is all the Christmas celebration they have. The missionaries all try to make the spiritual meaning of the day specially prominent, and in time this good seed will surely bear fruit; though the ultimate form of observing the day in China will doubtless be something quite different in form, but identical in spirit with our Western customs.

Mrs. Walker writes from near Shao-Wu of a celebration such as we should like to see in all our churches. The few Christians at this little outstation had never seen a Christmas celebration, but their hearts had felt the Christmas joy; and so when the day came, they gathered in the morning for a service,

and afterwards sat down together for very simple refreshments,—just a bowl of native vermicelli and some fruit passed to each one. More than that, they had to even name the day, not knowing or not remembering the term already adopted by the older churches; so they called their new festival *Gen-Cio gaung-seng* (the Saviour's coming to earth); a much better name in some ways than the one now in use. Does it not remind you of the disciples just after Pentecost, when they "ate their meat with gladness and singleness of heart," first praising God in his temple (Acts iii. 46, 47). Mrs. W. said, in writing of it, that she undoubtedly learned more from these primitive Chinese Christians than she taught them, and I think we all find it so. Next year, perhaps, we can make a precedent of this simple festival for our larger churches.

The Walkers are having so much blessing in their work at Shao-Wu. They are touring almost all the time, and are finding many rich opportunities. We do so need helpers for them and for our own field. When are they coming?

Now the New Year is well begun, and our pupils are all at their homes preparing for the native New Year, which is a time of family reunions and the national birthday, as every one is reckoned a year older on New Year's without reference to the date of his real birthday. We are sure the inspirations of the sweet Christmas time will help to strengthen our people against the temptations to idolatry which so abound at this time, and that year by year, as the Christmas song echoes farther and farther in this sad, sin-cursed land, those who join in it may have a constantly deepening sense of its real meaning, and their lives may increasingly prove the transforming power of the "Glad Tidings" it proclaims.

Phillips Brooks in the December *Century* has a Christmas sermon, in which he speaks of the Wise Men's visit to Bethlehem in words that are full of inspiration and cheer for us who are ambassadors for the King they sought there, among this proud Eastern people, whose wise men with all their laborious searching have never found out the living God. He speaks of Jerusalem, which seems so far east to us, as being really west in relation to the far eastern lands beyond it; and of the significance of this in the different and higher kind of religious thought for which it stands, so that the coming of the Eastern sages to that Jewish city has a deeper significance than we often realize. It is such a glad thing to carry the message of a living Saviour to these Eastern people, who in all their study have not reached the fear of the Lord, that is the beginning of wisdom, and to know that with every passing Christmas there are more and more hearts among them lifted in praise and thanksgiving to him whom the "wise men" found as the babe of Bethlehem. Shall it not move us to more and more earnestness in His service to link this thought with the sweet holiday memories of the time?

AFRICA.

THE JOURNEY TO GAZALAND.

BY MISS NANCY JONES.

LEAVING Inhambane last April, I have not had a moment of quiet since until a few weeks ago, when our party arrived at this place to begin work in our new field.

We were three months on the way, walking most of the route.

We came up the Busi River, about one hundred miles, in a little boat built for our use by the boys in Amanzimtote Seminary, in Natal. Our goods were in native-made canoes, which were poled along. The scenery along the bank was very grand. It was in the winter, and the forests resembled somewhat our autumn woods.

There were cliffs seven hundred feet high, of limestone and sandstone rocks. Wild ducks were plentiful; there were many islands covered with reeds, and our boats went in and out among them many times a day. We had nice tents, and every night we stopped along the bank and camped, sometimes in a kraal (or village), sometimes in a field or wood. Often the wild animals howled around us.

The first time I heard a lion roar I was frightened, because I had heard that our tents were no protection against them, and I was in my own tent alone with two Zulu girls, who were going with us. At five o'clock each morning we were awakened by a bugle blown by Mr. Bates, and we dressed quickly, had a cup of cocoa and a hard tack, took our tents down, and were in our boats at six. It was pleasant to start early, for the sun was very hot in the middle of the day. To see the wet poles sparkling in the morning sun was a lovely sight, as the men turned them over in perfect time. There were twenty-two canoes besides our own boat, and I am sorry to say that even if we started first, the canoes soon got ahead. We would travel until noon, then stop and eat breakfast. Often we would not overtake the canoes until dark. Sometimes we would not have our supper until nine o'clock in the evening. After leaving the river we camped for two weeks, waiting for carriers. Then began our tramp for the highlands. We walked sixteen miles the first day, increasing it to thirty-two miles a day. The night after I had walked thirty miles I was nearly worn out. Our path led through woods, barren fields, over hills and through valleys, and across rivers. Sometimes the fields would be black with burned grass, and we would be as smutty as possible. This, with the heat, made us very thirsty, and sometimes we would walk for four hours before coming to any water, and often this would be a stagnant pool.

We took off our shoes and waded across the rivers, which sometimes were

quite high and with a rapid current. I fell in once or twice, but I did not mind that, for my clothes dried on me.

Perhaps if you had met us you would have taken us for tramps, instead of American missionaries.

At one time ants crawled over us in such quantities in our beds that we could not sleep. There were millions in our tents, all over us and our things. We had to find another place in which to camp. At another time a snake fell out of a tree onto the table where I was standing washing squash for dinner, its tail striking me on the back of my hand. I was not much frightened. At another time we camped in a dry river bed. We made a bright fire upon the dry sand, and the light shone brilliantly upon the dark-green foliage of the trees meeting overhead. There were many hyenas and crocodiles along the way, as well as elephants and tigers. We saw many kinds of deer, and the gentlemen shot a number to supply us with meat. Sometimes we would be passing deserted kraals all day. The country had been densely populated, but the great and cruel king Gungunyane had forced the people away to his southern capital of Beleni. It seems that many kraals were built very high up on the mountains, to hide from Gungunyane's soldiers.

There are many people quite near us, and they are kind. They are glad that we have come to teach them, but they are afraid to send their children to school, on account of Gungunyane. The chief has sent an *induna* down to ask his permission. I am teaching, but my school is small. I have a little log hut built round, with two doors and a window. It is quite pleasant, and I wish you could enjoy a night on my cool dirt floor.

Do you know of any friend who would like to help in any way a worthy young Zulu girl from Inanda Seminary, who is here as a Bible woman, an interpreter, and a helper in the school. She speaks English well, and is a very valuable helper. She has been a great comfort to us all in helping us in many ways to get settled, has a lovely, happy disposition, and enjoys working in the Master's vineyard.

MEXICO.

Miss White, of Guadalajara, after writing her thanks for a grant to be used for an additional window and a few other articles needed for the Home, writes :—

Work in Papal Lands is always slow, and somewhat discouraging ; for, as Dr. Greene says, the gospel has not to encounter and overcome a base system of heathenism, but a shameful counterfeit of itself. The average Mexican child knows the simple story of the cross just as well as the average child at home ; and as for the people in general, if you ask the question, Are

you a Christian? the answer would be invariably "Yes." What the gospel can and will do for each one personally, is something they know nothing about; and as for its being a power in the life, lifting it to higher thinking, and consequent better doing, it has very little effect so far as I observe the average Catholic. I am fortunate in knowing one or two—yes, more, a very few—who are Catholics who if they were to suddenly die, I should have, I think, good ground for believing that they were saved souls. Alas, and alas, that the number is so few! But I have found a bit of comfort in even that; for if, in spite of the faults and dreadful mistakes of their teaching, some few have found Christ, as I believe, may there not be more who at the last shall be found to have washed their robes in the blood of the Lamb?

When I remember that the majority of servants in our Christian families at home are Roman Catholics, and how very few, if any, are ever converted to Christianity, though the influences in their surroundings, all in the direction of Christianity, might be supposed to be helpful to them, and how often in these days of agnosticism the children of Christian families fail to "grow in grace" and in the knowledge of the God of their parents, even though they may be the children of many prayers, I am less and less surprised that we do not succeed in changing the life-long teachings in Papal Lands as rapidly as those whose money sends us here sometimes seem to think we might do.

I am more and more thankful that we are only told to "teach" all things, and that the converting belongs to the dear Lord himself. Did you ever sing in church the old hymn which says,—

"Though seed lie buried long in dust,
It shan't deceive our hope;
The precious seed shall ne'er be lost,
For Grace insures the crop?"

There is a deal of comfort in that, isn't there?

I have heard it said by people who were an authority on the matter, that French Catholics were much more easily reached than Irish Roman Catholics, and I am inclined to believe the same is true of Spanish Roman Catholics. A deal of excellent seed has been sown beside all waters here in Mexico; let us hope and pray that some will spring up and bear fruit at least thirty fold, if no more!

As to my especial work in school, I teach general classes five hours every day, and make and mend all the clothing for the family of twenty-three boarders, with the exception that sometimes the parents "brace up" sufficiently to buy a garment and make it themselves; but that is not common. Half the time I have charge of prayers and getting the girls up in the morning and the morning housework, teach a class in Spanish in Sunday school,

and do a thousand things "not nominated in the bond" which of necessity come up in a family as large as ours. The sewing takes a deal of time, but fortunately we have a nice machine given us—not the school—by a personal friend, so that I get on quite well. Fortunately for us I both know how to sew and like to do it, else I do not know how we should come out without great expense. You may ask, Why don't the girls do their own sewing, those large enough to do so? and I reply that it takes as much time to fix it ready for them as it does me to make the thing, and often I am in imperative need of the article in question, and cannot wait. They all sew every day, however, and perhaps will sometime learn how better, if I have time to devote to it.

I see my letter, which was begun as a note of thanks, has grown to alarming proportions. I trust you will excuse it, and find the letter interesting enough, and, thanks to a typewriter, plain enough, to compensate for the time spent in reading it. With kindest regards to the ladies who voted us the money, and encourage us to ask for more if we find ourselves in need, and to yourself in particular, I am,

Yours very truly,

FLORENCE WHITE.

CEYLON.

WORK IN OODOOVILLE.

BY MISS KATHERINE L. MYERS.

EVERY letter that comes to me has in it some such request as the following: "Tell us about your work;" or, "How is Christianity affecting the young people, on whom the hopes of the Church so largely depend?" One writes, "What influence have Christian missions on the children?" Another writes, "What is the character of the young people educated in our mission schools?"

These are questions of vast importance, and I, as a new worker, do not feel able to answer them. Along with the children of the Christians, large numbers of the heathen children are gathered into the mission schools and taught. Of the one hundred and thirty girls in the Oodooville Boarding School, nearly two thirds are children of Christian parents. In the village schools useful knowledge is imparted,—reading, writing, and arithmetic being taught, and as far as possible the elements of grammar, geography, and history. Day by day religious instruction is given, so that these schools may almost be regarded as Sunday schools every day in the week. In the morning, before the secular lessons are begun, the school is opened by singing, reading of the Scripture, and prayer. It is pleasant to be able to report that the children are remarkable for obedience.

The boarding schools, however, are widely different from what is known by that name in the home land. Their food, dress, and training are not European in style and cost, but strictly native. The children do not live in the mission bungalow, but in a building a few yards distant from it, and do not in any particular depart from the mode of living followed by respectable natives of their own class. They wear the native dress, which is provided by the school, assist in grinding the curry stuffs, and cooking the food, which they eat with the fingers. They sleep on mats, plaited from strips of the palmyra leaf, which are spread out at night and rolled up by day. The matron, generally a middle-aged widow, herself formerly a scholar, has charge of the girls out of school hours and at night; and it is her duty never to let them be out of her sight for long together. The cost of maintenance and education for each girl is about fifteen dollars a year.

In sewing and fancywork good progress is made. Many of the specimens of needlework show much skill on the part of the girls. While we endeavor to give a good education and Christian training to these girls, we are also anxious that they should grow up useful, and be well fitted for the station in life they are likely to occupy. To this end we require that the girls, in turn, shall assist in the work of the kitchen, in mending their clothes, and keeping their schoolroom neat and clean. By these means habits are formed that will be of immense service to them when they leave the school for homes of their own. The boarding schools have been much blest, and we consider this the most important work we are doing here; for Jaffna will be won for Christ mainly by the influence of the Christian mother.

The Bible is prized above all books. Many of our dear girls read it through during the year. On the Sabbath they listen attentively to God's Word. Notes of the sermons are usually written down. Prayer meetings are also held amongst themselves, and others retire in secret to ask God's blessing and guidance. The girls make good progress in their lessons, but it is still more gratifying to know that so many of them have given their hearts to the precious Saviour, and are going out with "the water of life," which the once thirst-stricken Traveler gave to the woman of Samaria. One Sunday evening, while speaking to the girls on this incident, I asked one of the older girls whether she had obtained the Water of Life from Jesus. Her eyes filled with tears as she said, "I have put my faith entirely upon the Christ." Again I asked, "Have you acted like the Samaritan woman in making this salvation known to others?" Whereupon she replied, "I have spoken, and read, and sung about Jesus to my mother and others at home, who are all untaught." This confession, in no small degree, encouraged and refreshed my soul, and in instances like these we are inspired with

brighter hope for the future, and it urges on us the duty of continuing to sow the seed of life with increased perseverance and greater self-consecration, "for in due season we shall reap, if we faint not."

TURKEY.

A letter from Miss Frances C. Gage was recently published in these pages, and this fact will but render another, giving further particulars of her daily life, the more welcome.

MARSOVAN.

How often I say to myself a verse that is more deeply underlined than any other in my Bible. "Surely the lines are fallen unto me in pleasant places; yea, I have a goodly heritage." And we do find plenty to do here, even though we are so very much hampered because of our dreadful lack in linguistic powers.

The girls' school is still held in the little old building, while we wait for the rebuilding of the new. Last fall we were only able to get up the frame of the new building and the roof on, because we were so long delayed by the government's withholding the permit to rebuild. But in the spring we shall again hear the work going on. I say hear, because the workmen like to make a great show of working fast, but often the hearing is more encouraging than the seeing,—and, God so planning, we shall open school next fall in more suitable quarters. Our school has not suffered much in numbers, because of the troublous times. We have eighty-seven girls enrolled,—several more than the college numbers in boys. And we are indeed crowded. At night we utilize all the dormitory room, and a recitation room, and music room, also the Greek schoolroom, and then two girls sleep on the floor of the teacher's room.

The last week the "grip" struck the school, and we have had to turn two schoolrooms and two teachers' rooms into hospitals. The girls have none of them been seriously ill, but most uncomfortably so. I had my first experience in caring for them, for Miss Arna, our most efficient matron, was ill. Miss Bush was just recovering from an attack, and Miss King was on the point of coming down. We had about twenty people all at once in different stages of the disease. You would have laughed, as I did inwardly, to see me sitting over a girl like a dragon, making her take all the bad medicine that could be concocted. I felt decidedly Mrs. "Squeersey." And you would have laughed again, as I did and so did the girls, to hear, or, better, see me trying to find out their symptoms. Many of them know almost no English, and my Turkish is not exactly eloquent yet; but by means

of many gymnastics we manage to get along very well, and the laughing was much better than the crying, which they are rather prone to indulge in when the slightest thing ails them. All are doing well now, and by next week we expect to be going on in our regular routine of work again.

This is also the end of our term, so we could quite well give the school a week's vacation to get well in. Both Miss King and I have been teaching four classes a day ever since we came.

The higher branches are all taught in English, and we have had several of them,—history, geology, and psychology, besides beginning classes in English and general exercises, like drawing, writing, gymnastics, and singing. At the beginning of the new term I change my psychology for astronomy, and Miss King her history for literature, and geology for physics; the other lessons continuing. On Sunday I have a Sunday-school class in English with the older girls, and Miss King has a King's Daughters band with them on Wednesday. We have been surprised to find that we could do even as much as this in English, and do even now wonder that the girls take so kindly to work done in a foreign language; but they are dear girls, every one of them, and we are thankful every day that we are privileged to work with them.

I think Miss King wrote of the day of prayer for colleges, and our joy in the manifest presence of the Holy Spirit; and we feel that the result of the day is to be a lasting good to the girls. There is, someway, a different atmosphere in the school. The girls are more conscientious in the preparation of their lessons, more observant of the rules, more responsive to the ideals we try to keep before them. It is such a joy to know that these girls, at least, will be looked up to by the people with whom they are associated, and that their opportunities for doing good are to be so limitless. However, with the joy it makes one feel very "trembly" in the face of the responsibilities. It would be too presumptuous to undertake so important work were it not that God is always the source of power. We only pray that He may not find us so very useless that he will not use us.

Of course we spend several hours each day on our language study, which is Turkish and not Armenian, though most of our girls speak as their native tongue the latter language. For many reasons it was thought best for us to learn Turkish, even though the language of the mission has thus far been Armenian, and it would be much easier to learn than the language of the country. But our school is for Greeks as well as Armenians, and the common language is Turkish; besides that we pray constantly, as we know you at home do, that the time may not be far distant when we may work for the millions of Turkish women who are still in such utter darkness and in such sore need.

Sometimes we do get almost discouraged about our language work. I have heard of the difficulty of learning a language in countries where there is no grammar formulated, but I am sure the difficulties in that work cannot be greater than those in the way of one who attempts to master the intricacies of these superfluities of form. Just think of trying to learn to use a verb when you must choose one form out of actually more than ten thousand others! But I suppose if we are persevering we may conquer in time. The

girls say, "O, you will learn quickly; God is with you." We pray it may be so. I beg you will remember to pray for us, not only that our tongues may be loosed, but that we may be saved from making mistakes in these first days that will in any way hinder the coming of the kingdom here.

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS FOR 1894.

June.—Micronesia.

July.—Miss Eliza Agnew.

August.—"In the Beginning," or how the work in the various missions was opened.

September.—Thank offering; the Treasury.

October.—Neesima.

November.—The new Mission in Gazaland.

MICRONESIA.

Location. If you have not a large wall map of Micronesia, make sure that the different groups are drawn upon the blackboard for all to see. The American Board's *Condensed Sketch of Micronesia* contains a small map from which it may be drawn. It may be ordered at No. 1 Somerset Street, Boston.

The People. Of what race are they? Describe their dress. Their homes.

Religious Beliefs. Had they a regular priesthood and worship?

Beginnings of Missionary Work. Who were the pioneers?

History of the Mission to 1887. In addition to the above-mentioned sketch see *The Work of God in Micronesia*, by Robert W. Logan, published by the American Board; price 6 cents.

The Spaniards. When did they take possession? What was the result in Ponape? What loss did the Woman's Board of the Interior suffer? See leaflet published by the American Board, "The Spaniards and Our Mission in Micronesia." What are the prospects for the work at present? See the *Mission Studies* for June.

The societies already familiar with this mission and its romantic history, will have more time to spend upon the work of to-day. As we hear from Micronesia only once a year, the letters, journals, and reports from all the groups in the June numbers of the *Mission Studies* and *LIFE AND LIGHT* will be of fresh interest.

Kusaie. What missionaries still remain? Who are to be added to the force when the Star returns?

Mokil. Are there any missionaries remaining?

The Gilbert Island Work. Condition of the Training School. Work on the Islands. See The Hiram Bingham.

The Marshall Island Work. How is the Training School for boys held since Dr. Pease left? How many pupils? How does the Island Work prosper in this group? See *Mission Studies*, June number; *Missionary Herald*, March, page 110.

Ruk. What missionaries remain here? Who are to go down in the Star? What is the condition of the work?

The Northlocks.

Biography. Those who delight in missionary work as embodied in a life, will enjoy Dr. Humphrey's "Sketch of Rev. E. T. Doane," of Ponape.

WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM MARCH 18 TO APRIL 18, 1894.

ILLINOIS.

BRANCH.—Mrs. W. A. Taleott, of Rockford, Treas. Alton, Ch. of the Redeemer, 8.10; Aurora, New England Ch., 24; Batavia, 30; Brighton, 4; Buda, 5; Blue Island, 15; Bloomington, 10; Canton, 27.20; Chebanse, 3.38; Cobden, Mrs. A. A. Young, 5; Chicago, Covenant Ch., of wh. 25 to const. Mrs. C. A. Clark L. M., 35, First Ch., 174 72, Leavitt St. Ch., 48.12, Lincoln Park Ch., 28.75, New England Ch., 22.25, Plymouth Ch., 180, Union Park Ch., a Friend, 5; Downers Grove, 20; Danvers, 5.50; Elmhurst, 14.26; Elgin, 20; Forest, 3.80; Granville, 14; Geneseo, 15; Godfrey, 8.70; Glen Ellyn, 5; Glencoe, Mrs. R. Scott, 5; Harvey, 3.10; Jacksonville, 99; Marseilles, of wh. 25 Mrs. H. R. Adams, to const. self L. M., 48.25; Mendon, 15; Moline, 62.43; Ottawa, 50; Odell, Mrs. McWilliams, 10; Providence, 16.06; Polo, Ind. Pres. Ch., 9.50; Peoria, First Ch., 37.26, Plymouth Ch., 8.70; Peru, Mrs. I. Abrams, 10; Quincy, 90; Rockford, First Ch., 11.40, Second Ch., 153.75; Roodhouse, 10; Ridgeland, 21.50; Summerdale, 6; Spring Valley, 1.25; Sandwich, 31.85; Toulon, 3.52; Udina, 2.15; Wyand, 4; Waverly, 14.80; Winnetka, 17.30,	1,473 60
JUNIOR.—Alton, 10.25; Chicago, Kenwood Evan. Ch., a "Junior," 10, South Ch., 20; Evanston, 50; Galesburg, Knox Seminary, 13; Griggsville, 25; Glencoe, Thank Off., 3.35; Rogers Park, King's Daughters, 13; Waverly, Earnest Workers, 7.85,	152 45
JUVENILE.—Chicago, Union Park Ch., 14.52; Griggsville, 3; Marseilles, Helping Hands, 35; Ridgeland, 4.85; Waverly, Light Bearers, 1.65,	59 02
C. E.: Canton, 13.60; Granville, 20; Wheaton, 2.59,	36 19
JUNIOR C. E.: Loda,	2 11
SUNDAY SCHOOLS: Crystal Lake, 5; Chicago, New England Ch., Prim. Cl., 30, Sedgwick St. Br., 10, Union Park Ch., Girls' Cl., 2.50,	47 50
FOR THE DEBT: Aurora, New England Ch., 10; Chicago, Lake View Ch., 5, Plymouth Ch., 5, Union Park Ch., Mrs. Fisk, 25,	45 00
Total,	1,815 87

SUPPLEMENTAL REPORT.

Chicago, Millard Ave. Ch., 6.50, Union Park Ch., a Friend, 11, Aux., 30.55; Evanston, 93.22; Glencoe, 17.50; Gridley, 2.50; Payson, 24.50; Peoria, First Ch., 172.69; Ravenswood, 30; Roseoe, Mrs. E. A., 10; Sterling, 25; Streator, 10; Wataga, 10,	443 46
JUVENILE: Chicago, Central Park Ch., 1.25; Glencoe, Opportunity Club, 4.23; Hinsdale, 8; Ottawa, Willing Workers, 8.14; Plainfield, Acorn Band, 10,	31 62
C. E.: Chicago, Union Park Ch., 50; Moline, 10; Wataga, 2,	62 00
JUNIOR C. E.: Moline, 1; Quincy, 2; Toulon, 5,	8 00
FOR THE DEBT: Glencoe,	1 00
LEGACY: Sandwich, Mrs. Lucy Smith,	100 00
COLLECTION: At Annual Meeting at Galesburg, to const. Margery Bates and Paul Wetherel Seelye L. M's,	50 27
Total,	696 35

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Ames, 1.65; Belknap, 2; Council Bluffs, 11.27; Decorah, 5; Denmark, 15.75; Des Moines, Plymouth Ch., 14.11; Dubuque, 1; Fort Dodge, 7.58; Grinnell, Aux., 31, Benevolent Soc., 11; Oskaloosa, 5.50; Prairie City, 1.75; Rockford, 8.10; Rockwell, 20; Tabor, 13; Toledo, 4.98,	153 69
JUNIOR: Anita, 3.60; Decorah, a Friend, 75; Des Moines, Plymouth Rock Soc., 25; Grinnell, 21.75,	125 35
JUVENILE: Creston, Silver Band, 5; Daytonport, Sunbeams, 5; Gilman, Little Jewels, 5; Grinnell, Busy Bees, W. Br., 3.78; Osage, Coral Workers, 4; Spencer, Coral Workers, 10,	32 78
C. E.: Keokuk, 2; Le Mars, 7.55; Traer, Busy Bees, 5,	14 55
JUNIOR C. E.: Central City, 3.30; Charles City, 8; Muscatine, 2,	13 30
SUNDAY SCHOOLS: Decorah, 2.30; Grinnell, 19.44; Mt. Pleasant, 3.79,	25 53
THANK OFFERINGS: Grinnell, Busy Bees, S. Br., 7.50; Prairie City, 2.50,	10 00
FOR THE DEBT: Grinnell, 6.50; Rockford, Mrs. J. S. Child, 1,	7 50
Total,	382 70

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. Anthony, 4; Centralia, 5; Hiawatha, 5; Kiowa, 1.25; Leona, 1.55; Otawa, 9.41; Partridge, 6.85; Sedgewick, 5; Stockton, 2.80; Waulbansee, 8; Wellington, 10; Westmoreland, 4.50, 63 35	
JUNIOR C. E.: Kansas City, 4.70; Osawatimic, 3, 7 70	
JUVENILE: Partridge, 3 70	
	74 75
Less expenses, 30 00	
Total, 44 75	

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Breckenridge, 2.25; Charlotte, 25; Covert, 5; Covert, 1; Coloma, 3; Detroit, First Ch., 104.50; Hudson, 10; Onekama, H. M. U., 5; Stanton, 5.60; Three Oaks, 8.03; Vermontville, 21.25; Wheatland, 28; Michigan, "The Lord's Funds," 250, 468 63	
JUNIOR: Saginaw, C. E., 16 80	
JUVENILE: Kendall, 2.20; Sandstone, 11.50, 13 70	
FOR THE DEBT: Hudson, Mrs. C. B. Stowell, 25; Michigan, a Friend, 50, 75 00	
Total, 574 13	

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 E. University Ave., St. Paul, Treas. Anoka, 12.50; Austin, 19.59; Barnesville, 11.58; Benson, 5; Burtrum, 1; Cannon Falls, 17.46; Claremont, 3; Cottage Grove, 3.50; Duluth, Pilgrim Ch., 106.50, Aux., 150.65; Excelsior, 4.23; Fairmont, 2.60; Faribault, 86.30; Glenwood, 5; Glyndon, 7.62; Grey Eagle, 50 cts.; Lake Benton, 5; Madison, 1.40; Mankato, 17.79; Mantorville, 6; Marshall, 23.57; Minneapolis, Fifth Ave. Ch., 18, First Ch., 68.02, Lyndale Ch., 13.75, Lowry Hill Ch., 88.68, Open Door Ch., 10.83, Plymouth Ch., 72.61, Aux., 205.46, Robbinsdale Ch., 1.40, Silver Lake Ch., 6.35, Union Ch., 23, Vine Ch., 10; Monticello, 10; Northfield, 55.70; Owatonna, 39.84; Paynesville, 9; Plainview, 17.75; Rochester, 35.75; St. Charles, 5; St. Cloud, 7; St. Paul, Atlantic Ch., 6.11, Olivet Ch., 2.50, Pacific Ch., 7.66, Park Ch., 55.47, Plymouth Ch., 18.55, St. Anthony Park Ch., 20; Sauk Centre, 14; Springfield, 8; Stillwater, 5; Wabasha, 3.90; Waseca, 13.12; West Dora, 1; West Duluth, 13.12; Winona, First Ch., 129; Zumbrota, 21 87, 1,517 93	
JUNIOR: Minneapolis, First Ch., 30, Plymouth Ch., 43.83; Northfield, Carleton College, 13.25; Wadena, 10; Worthington, 2.55, 99 63	
Y. P. M. S.: Minneapolis, Park Ave. Ch., C. E.: Faribault, 10; Minneapolis, Bethany Ch., 6.71; Northfield, 22.13; Plainview, 18; St. Paul, Atlantic Ch., 10, Plymouth Ch., 14; Sauk Centre, 13.20, 30 00	
JUVENILE: Minneapolis, Bethany Ch., Earnest Workers, 1.12, Lyndale Ch., 1, Pilgrim Ch., 4, 94 04	
	6 12

JUNIOR C. E.: Cannon Falls, 9.17; Faribault, 5; Minneapolis, Fifth Ave. Ch., 1.75, Maple Hill Mission, 75 cts., Pilgrim Ch., 5, Plymouth Ch., 5; Owatonna, 10; Plainview, 5; St. Cloud, 5; St. Paul, Atlantic Ch., 26 cts., Plymouth Ch., 2.50; Villard, 1.50; Waseca, 10; Zumbrota, 5, 65 93	
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SUNDAY SCHOOLS: Cannon Falls, 4.33; Fairmont, 2; Mantorville, 2; Minneapolis, Open Door Ch., 4.17, Park Ave. Ch., Senior Dept., 10.26, Junior Dept., 25, Silver Lake Ch., 2.26; Plainview, 2; St. Paul, Atlantic Ch., 15, Plymouth Ch., Bohemian Br., 1.67; Waseca, 1.58; Zumbrota, 4.13, 74 40	
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LIFE MEMBERS: Alexandria, Aux., to const. Mrs. Lucy Finch, 25; Minneapolis, Lyndale Ch., Aux., 5, Mrs. C. C. Thayer, 20, to const. Mrs. L. H. Keller, Pilgrim Ch., Aux., to const. Mrs. C. B. Moody and Miss Mary Mason, 50, 100 00	
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SPECIAL: Minneapolis, Open Door Ch., C. E., for furnishing new building, Marsovan, Turkey, 10 00	
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FOR THE DEBT: For traveling expenses Misses Gage and King, Y. P. S. C. E., Brownton, 5; Cannon Falls, 5.49; County Line, 2; Detroit City, 3; Glyndon, 3.45; Grand Meadow, 1.50; Granite Falls, 3; Lamberton, 2.17; Minneapolis, Bethany Ch., 1.17, Como Ave. Ch., 7, Fifth Ave. Ch., 3.46, Plymouth Ch., 8, Robbinsdale Ch., 6, Silver Lake Ch., 6, Vine Ch., 10; Owatonna, 10; Pillsbury, 6.05; St. Cloud, 8; St. Paul, Olivet Ch., 1.59, Park Ch., 20, Plymouth Ch., 10; Sauk Centre, 2.80; Zumbrota, 7.50; Faribault, Junior C. E., 17.45, S. S., 17.10; Hutchinson, Aux., 5; Minneapolis, Bethany Ch., Y. L., 1.20, 173 93	
	2,171 98
Less expenses, 17 27	
Total, 2,154 71	

MISSOURI.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan St., St. Louis, Treas. Amity, 5.63; Bevier, 10.15; Bonne Terre, 10; Brookfield, 5; Carthage, 5.75; Cameron, 5; Hannibal, 14.05; Joplin, 6.11; Kansas City, First Ch., 95, Clyde Ch., 6.36; Kidder, 7.50; Lebanon, 12.56; Sedalia, 9.50; Springfield, First Ch., 9.20, Central Ch., 11; St. Joseph, 17.77; St. Louis, First Ch., 56.40, Pilgrim Ch., 27.15, Plymouth Ch., 7.80, Compton Hill Ch., 54, Hyde Park Ch., 14.40, Memorial Ch., 5, Redeemer Ch., 5, Tabernacle Ch., 6.49, Central Ch., 34.55, Hope Ch., 5, 446 37	
JUNIOR: Kansas City, First Ch., 77.85; St. Joseph, C. E., 2.13; St. Louis, First Ch., 31.25, Pilgrim Ch., 59.45, Third Ch., Y. P. Soc., 35; Willow Springs, C. E., 2.35, 208 03	
JUVENILE: Amity, S. S., 4; St. Louis, B. H. George M. S., 15, Pilgrim Ch., Jun. C. E., 10.15, 29 15	
	683 55
Less expenses, 48 59	
Total, 634 96	

SUPPLEMENTAL.

Breckenridge, 4; Kansas City, Clyde Ch., 9.21; St. Louis, First Ch., 23, Hyde Park Ch., 2.67, Pilgrim Ch., 560.75, Central Ch., 51 cts.,	600 14
JUNIOR: St. Louis, First Ch., 17.25, Compton Hill, 27,	44 25
JUVENILE: Cameron, Junior, M. B., 5; Kansas City, Clyde Ch., Chips, 29 cts., St. Louis, Pilgrim Ch., Junior C. E., 20, First Ch., Ready Hands, 106,	131 29
Bank Check,	5 71

781 39

Less expenses, 14 07

Total, 767 32

MONTANA.

UNION.—Castle, 5 00

Total, 5 00

NEBRASKA.

BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. Albion, per Miss W., 8.59; Ainsworth, 4.28; Arborville, 5; Blair, 5.92; Bladen, 70 cts.; Bertrand, 2; Crete, Special, 3.50; Cambridge, per Miss W., 5.93; David City, per Miss W., 5; Exeter, 5.20; Fairmont, per Miss W., 2.62; Grand Island, per Miss W., 4.22; Geneva, 4.45; Holdrege, 1.80; Hastings, 10; Indianola, per Miss W., 5.05; Kearney, per Miss W., 3.19; Lincoln, Vine St. Ch., 1.50; Milford, 5; Naponee, per Miss W., 3; Norfolk, per Miss W., 3.05; Norfolk, 14.57; Neligh, 5; Omaha, St. Mary's Ave. Ch., 24.65; Mrs. C. A. Hitchcock, 1, Plymouth Ch., 7.10, Hillside Ch., 5; Palisade, per Miss W., 1.45; Riverton, 3.20; Red Cloud, 4.26; Rising City, Special, 3; Scribner, 10; Stanton, per Miss W., 6.03; Sutton, per Miss W., 4.22; Ulysses, per Miss W., 6.65; Wisner, per Miss W., 3.50; Weeping Water, 7; York, 11.20,

207 78

JUNIOR: Omaha, St. Mary's Ave. Ch., 26 65

JUVENILE: Ainsworth, King's Daughters, 5; Blair, 3.60; Grafton, 1.50; Holdrege, Baby M. C. Clark, 15 cts.; Lorena J. Lewis, 10 cts.; Milford, 1.80; Riverton, per Miss W., 1.85,

14 00

C. E.: Albion, Junior C. E., 13.50; Aurora, 2; Blair, 7.50; Crawford, 1.60; Norfolk, Junior C. E., 1.60; Omaha, St. Mary's Ave. Ch., 5; Scribner, 1,

32 20

SUNDAY SCHOOLS: Bladen, 30 cts.; Franklin, per Miss W., 9.31, Kindergarten, 8.55; Irvington, 2.28,

20 44

301 07

Less expenses, 55

Total, 300 52

Of the above, 53.66 was collected after Miss Wright's addresses.

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Atwater, 7; Berea, 8; Bellevue, 20.60; Cincinnati, Central Ch., 129.20, Columbia Ch., 20, Walnut Hills Ch., 30; Claridon, 12; Cleveland, Pilgrim Ch., 50; Columbus, Plymouth Ch., 9; Edinburg, 24; Elyria, 68.55; Hudson, 9; Oberlin, 45; Springfield, First Ch., 11.25; Toledo,

Washington St. Ch., 14; West Williamsfield, 15, 475 60
Burton, Mrs. and Miss H., 10; Lake Erie, Seminary, Miss E., 5; Pittsfield, Miss Young, 1,

16 00

JUNIOR: W. Andover, King's Daughters, 8 35

2 60

JUVENILE: Austinburg, Junior C. E.,

THANK OFFERINGS: Hudson, 36.50; Iron-

41 50

Less expenses, 544 05

3 42

Total, 540 63

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Baraboo, 6; Clinton, 8; Delevan, 10; Madison, 50; Prairie du Chien, 4.64; Soldier's Grove, per Mrs. Albion Smith, 25; Wauwatosa, 14; Whitewater, 25; La Crosse, 46.36; Wisconsin, a Friend, 25, 214 00
FOR THE DEBT: Baraboo, 2.75; White-

9 93

JUNIOR: Delevan, C. E., 10; La Crosse, C. E., 15; Milwaukee, Grand Ave. Ch., Y. L., 25; Wauwatosa, Y. L., 15.13,

65 13

JUVENILE: Viroqua, Coral Workers, 3; Wauwatosa, M. B., 1.91,

4 91

Less expenses, 293 97

15 36

Total, 278 61

LIFE MEMBERS: Madison, Mrs. L. W. Hoyt, Mrs. M. A. B. Smith; La Crosse, Mrs. P. S. McArthur.

CHINA.

Pang-Chuang.—Misses Wyckoff, of wh. 10 is Thank Off., 26 00

Total, 26 00

GEORGIA.

Atlanta.—Central Ch., 12 50

Total, 12 50

NEW MEXICO.

W. M. UNION.—Mrs. A. W. Jones, of Albuquerque, Treas. Albuquerque, First Ch., S. S., Prim. Dept., Birthday Box, 5 70

Total, 5 70

TENNESSEE.

Memphis.—Second Ch., 5 85

Total, 5 85

MISCELLANEOUS.

Sale of leaflets, 30.06; envelopes, 4.77; boxes, 4.95; shell, 25 cts.; Calendars, 30.97; key badges, 12; com. on Dr. H's book, 15 cts., 83 15

Total for month, 8,328 75

Previously acknowledged, 19,114 91

Total since November 4, 1893, \$27,443 66

MISS JESSIE C. FITCH,
Ass't Treas.

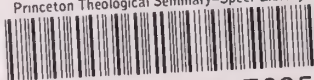
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Life and Light for Woman

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